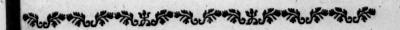


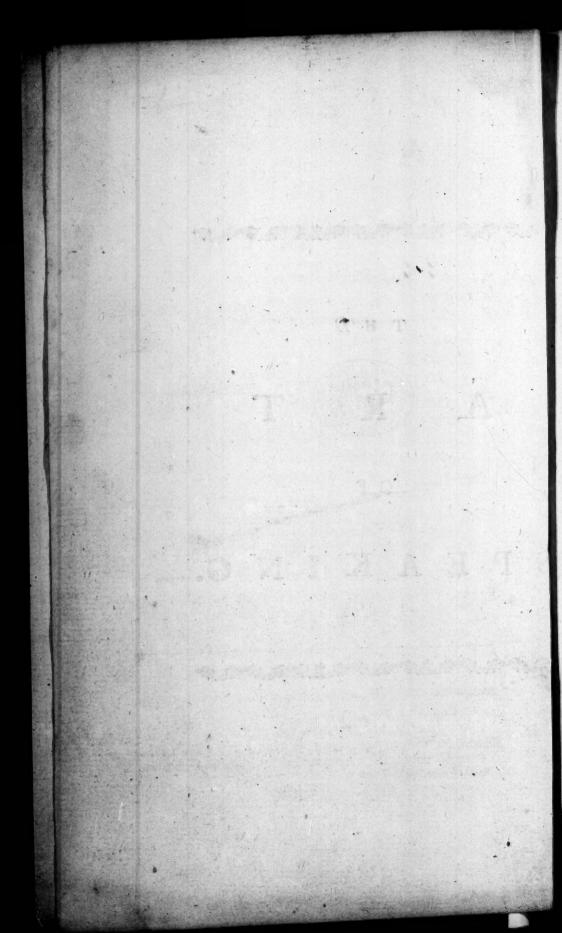
THE

ART

OF

SPEAKING.





A R T

SPEAKING.

CONTAINING

- I. An Essay; in which are given Rules for expressing property the principal Passions and Humours, which occur in Reading, or public Speaking; and
- II. LESSONS taken from the Antients and Moderns (with Additions and Alterations, where thought useful) exhibiting a Variety of Matter for Practice; the emphatical Words printed in Italics; with Notes of Direction referring to the Essay.

To which are added

A TABLE of the Lessons; and an INDEX of the various Passions and Humours in the Essay and Lessons.

Neque vero mihi quidquam præstabilius videtur, quam posse dicendo tenere hominum coetus, mentes allicere, voluntates impellere quo velit, unde autem velit deducero. Cic.

The SECOND EDITION.

LONDON:

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MINOCIATION IN



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ONTHE

ART of SPEAKING.

HAT oratory is an art of great confequence, will hardly be questioned in our times, unless it be by those (if any are so ignorant) who do not know, that it has been taught, and studied, in all countries, where learning has gained any ground, ever fince the days of Aristotle. That the manner, or address, of a speaker, is of the utmost importance, and that a just and pleasing manner in delivering either one's own compositions, or those of others, is difficult of acquisition, and but too much neglected amongst us, seems unquestionable from the desciencies we so commonly observe in the address of our public speakers, much more than in the matter uttered by them, and from the little effect produced by their labours.

Of the learning necessary for furnishing matter, and of the art of arranging it properly; of invention, composition, and flyle, various writers among the Greeks, Romans, French, Italians, and English, have treated very copiously. It is not my design to trouble the world with any thing on these branches of oratory. I shall confine myself merely to what the prince of orators pronounced to be the first, second, and

third part, or all that is most important in the art, viz. dehwery, comprehending what every gentleman ought to be master of respecting gesture, looks, and command of voice.

What is true of most of the improvements, which are made by fludy, or culture, is peculiarly fo of the art of speaking. If there is not a foundation laid for it in the earlier part of life, there is no reasonable ground of expectation, that any great degree of skill in it should ever be attained. As it depends upon, and confifts in practice, more than theory, it requires the earlier initiation: that practice may have its full scope, before the time of life arrives, in which there may be occasion for public exhibition. Man kind must speak from the beginning, therefore ought, from the beginning, to be taught to speak rightly; else they may acquire a habit of speaking wrong. And whoever knows the difficulty of breaking through bad babits, will avoid that labour by prevention. There is a great difference between speaking and writing. Some, nay most of mankind, are never to be writers. All are speakers. Young persons ought not to be put upon writing (from their own funds, I mean) till they have furnished their minds with thoughts, that is, fill they have got funds: but they cannot be kept from fpeaking.

Suppose a youth to have no prospect either of sitting in parliament, of pleading at the bar, of appearing upon the flage, or in the pulpit; does it follow, that he need bestow no pains in learning to speak properly his native language? Will he never have occasion to read, in a company of his friends, a copy of verses, a passage of a book, or news-paper? Must be never read a discourse of Tillotson, or a chapter of the Whole Duty of Man, for the instruction of his children and fervants? Cicero justly observes, that address in speaking is highly ornamental, as well as useful, even in private The limbs are parts of the body much less noble than the tongue. Yet no gentleman grudges a considerable expence of time and money to have his fon taught to use them properly. Which is very commendable. And is there no attention to be paid to the use of the tongue, the glory of man?

Supposing a person to be ever so sincere and zealous a lover of wirtie, and of his country; without a competent skill and address in speaking, he can only sit still, and see them avronged, without having it in his power to prevent, or retiress, the evil. Let an artful and eloquent statesman harangue

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tangue the house of commons upon a point of the utmost consequence to the public good. He has it greatly in his power to mislead the judgment of the house. And he, who sees through the delusion, if he be awkward in delivering himself, can do nothing toward preventing the ruinous schemes, proposed by the other, from being carried into execution, but give his single vote against them, without so much as explaining to the house his reasons for doing so. The case is the same in other smaller assemblies and meetings, in which volubility of tongue, and steddiness of countenance, often carry

it against solid reasons, and important considerations.

To offer a help toward the improvement of youth in the useful and ornamental accomplishment of speaking properly their mother-tongue, is the design of this publication; to set about which I have been the more excited by experiencing, in my own practice, a want of fuch a collection, as the follow-What I proposed to myself at first, was only to put together a competent variety of passages out of some of the best writers in profe and verse, for exercising youth in adapting their general manner of delivery to the spirit or humour of the various matter they may have occasion to pronounce. Such a collection, I thought, might be acceptable to the public, in confideration of its furnishing, at an easy expence, a general variety of examples for practice, chosen and pointed out, without trouble to masters. A design, which, as far as I know, has not before been executed *. On farther confideration, it occurred to me, that it might render fuch a publication more useful, if I prefixed some general observations on the method of teaching pronunciation, and put the emphatical words in italics, and marginal notes shewing the various humours, or passions, in the several examples, as they change from one to another, in the course of the speeches. All masters of places of education are not, I fear, sufficiently aware of the extent of this part of their duty; nor of the number of particulars to be attended to, which render it so aifficult to bring a young person to deliver, in a completely proper manner, a speech containing a considerable B 2 variety

The PRECEPT'R, a work in two volumes 8vo. has some lessons for practice; but not the variety of humours, or passions, which my design takes in; nor the notes of direction for expressing them properly. Besides that the PRECEPTOR is a book of price, and fitter for the master's use, than the pupil's; so that I do not think it answers the purpose I had in view in this publication. If it did, I should have used it. Otherwise I think it a useful book, and am glad to find, that it is well received.

wariety of different humours or passions. So that some masters, as well as all pupils, may find their account in using this col-

lection, till a better be published.

Whoever imagines the English tongue unfit for oratory, has not a just notion of it. That, by reason of the disproportion between its vowels and confonants, it is not quite so tractable as the Italian, and confequently, not so easily applied to amorous, or to plaintive music, is not denied. But it goes better to martial music, than the Italian. And in oratory, and poetry, there is no tongue, ahtient, or modern, capable of expressing a greater variety of humours, or pasfions, by its founds (I am not speaking of its copiousness, as to phraseology) than the English. The Greek, among the antient, and the Turkish and Spanish, among the modern languages, have a loftier found, though the gutturals in them, of which the English is free (for it is probable, that the antient Greeks pronounced the letter x gutturally) are, to most ears, disagreeable. But there is not in those languages, the variety of found which the English affords. They never quit their stiff pomp, which, on some occasions, is unnatural. Nor is there, as far as I know, any language more copious, than the English; an eminent advantage for oratory. And if we must fall out with our mother-tongue, on account of some hard and un-liquid syllables in it, how shall we bear the celebrated Roman language itself, in every fentence of which we find fuch founds as tot, quot, fub, ad, fed, est, ut, et, nec, id, at, it, fit, funt, dat, dant, det, dent, dabat, dabant, daret, darent, hic, hæc, hoc, fit, fuit, erat, erunt, fert, duc, fac, die, and so on.

It is greatly to our shame, that, while we do so little for the improvement of our language, and of our manner of speaking it in public, the *French* should take so much pains in both these respects, though their language is very much in-

ferior to ours, both as to emphasis and copiousness.

It is true, there is not now the same fecular demand for eloquence, as under the popular governments of antient times, when twenty talents (several thousands of pounds) was the see for one speech *; when the tongue of an orator could do more than the seeptre of a monarch, or the sword of a warrior; and when superior skill in the art of haranguing was the certain means for elevating him, who posses seed it, to the highest honours in the state. Even in our own countrey, this is partly the case; for the instances of bad speakers

Pliny fa s, If crates was paid that fum for one oration.

Speakers rifing to eminent flations in the government, are rare. But it must be owned, our politics now turn upon other binges, than in the times when Greek and Roman eloquence flourished. Nor are we, accordingly, like to bestow the pains, which they did, for confummating ourselves in the art of Speaking. We shall hardly, in our ages, hear of a perfon's shutting himself up for many months in a cell under ground, to study and practife elocution uninterrupted: or declaiming on the fea shore, to accustom himself to harangue an enraged multitude without fear; or under the points of drawn fwords fixed over his shoulders, to cure himself of a bad habit of shrugging them up; which, with other particulars, are the labours recorded to have been undertaken by Demosthenes, in order to perfect himself, in spite of his natural disadvantages, of which he had many, in the art of elocution. What is to be gained by skill in the art of speaking may not now be sufficient to reward the indefatigable diligence used by a Demosthenes, a Pericles, an Æschines, a Demetrius Phalereus, an Isocrates, a Carbo, a Cicero, a M. Antony, an Hortenfius, a Julius, an Augustus, and the rest. Yet it is still of important advantage for all that part of youth, whose station places them within the reach of a polite education, to be qualified for acquitting themselves with reputation, when called to speak in public. In parliament, at the bar, in the pulpit, at meetings of merchants, in committees for managing public affairs, in large focieties, and on fuch like occasions, a competent address and readiness, not only in finding matter, but in expressing and urging it effectually, is what, I doubt not, many a gentleman would willingly acquire at the expence of half his other improvements.

The reader will naturally reflect here upon one important use for good speaking, which was unknown to the antients, viz. for the ministerial function. I therefore have said above, pag. 4. that we have not the same secular demand for elocution, as the antients; meaning, by reservation, that we have

a moral, or spiritual use for it, which they had not.

And no small matter of grief it is to think, that, of the three learned professions, real merit is there the most ineffectual toward raising its possession, where it ought to be most; which must greatly damp emulation and diligence. An able physician, or lawyer, hardly fails of success in life. But a clergyman may unite the learning of a Cudworth with the eloquence of a Tillotson, and the delivery of an Atterbury: but, if he cannot make out a connexion with some great man, and it is too well known by what means they are most commonly

monly gained; he must content himself to be buried in a

countrey curacy, or vicarage at most, for life.

If nature unaffifted could form the eminent speaker, where were the use of art or culture; which yet no one pretends to question? Art is but nature improved upon and refined. before improvement is applied, genius is but a mass of ore in the mine, without lustre, and without value, because unknown and unthought of. The antients used to procure for their youth, masters of pronunciation from the theatres *, and had them taught gesture and attitude by the palæstritæ. These last taught what is, among us, done by the dancingmaster. And, as to the former, no man ought to presume to fet himself at the head of a place of education, who is not in some degree capable of teaching pronunciation, However, I could wish, that gentlemen, who have made themselves perfect masters of pronunciation and delivery, would undertake to teach this branch at places of education, in the same manner as masters of music, drawing, dan-

cing, and fencing, are used to do.

It is well when a youth has no natural defect, or impediment, in his speech. And I should, by no means, advise; that he, who has, be brought up to a profession requiring elocution. But there are instances enough of natural defects furmounted, and eminent speakers formed by indefatigable diligence, in spite of them. Demosthenes could not, when he begun to study rhetoric, pronounce the first letter of the name of his art. And Cicero was long-necked, and narrow-chefted. But diligent and faithful labour, in what one is in earnest about, surmounts all difficulties. Yet we are commonly enough disgusted by public speakers lisping, and flammering, and speaking through the nose, and pronouncing the letter R with the throat, instead of the tongue, and the letter S like Th, and screaming above, or croaking below all natural pitch of human voice; fome mumbling, as if they were conjuring up spirits; others bawling, as loud as the vociferous venders of provisions in London streets; some tumbling out the words fo precipitately, that no ear can catch them; others dragging them out so slowly, that it is as tedious to listen to them, as to count a great clock; some have got a habit of shrugging up their shoulders; others of fee-fawing with their bodies, some backward and forward, others from fide to fide; some raise their eyebrows at every third word; fome open their mouths frightfully; others keep their teeth fo close together, that one would think their jaws were fet; fome shrivel all their features together into the

middle of their faces; fome push out their lips, as if they were mocking the audience; others hem at every pause; and others smack with their lips, and roll their tongues about in their mouths, as if they laboured under a continual thirst. All which bad habits they ought to have been broke of in early youth, or put into ways of life, in which they

would have, at least, offended fewer persons.

It is through neglect in the early part of life, and bad habits taking place, that there is not a publick speaker among twenty, who knows what to do with his eyes. To see the venerable man, who is to be the mouth of a whole people confessing their offences to their Creator and Judge, bring out these awful words, "Almighty, and most merciful Fa-"ther, &c." with his eyes over his shoulder, to see who is just gone into the pew at his elbow; to observe this, one would imagine there was an absolute avant of all feeling of devotion. But it may be, all the while, owing to nothing but awkwardness; and the good man looks about him the whole time, he is going on with the service, merely to keep himself in countenance, not knowing, else, where to put his eyes.

Even the players, who excel, beyond comparison, all other speakers in this country, in what regards decorum, are, some of them, often guilty of monstrous improprieties as to the management of their eyes. To direct them full at the audience, when they are speaking a foliloguy, or an afide. speech, is unsufferable. For they ought not to seem so much as to think of an audience, or of any person's looking upon them, at any time; especially on those occasions; those fpeeches being only thinking aloud, and expressing what the actor should be supposed to wish concealed. Nor do they always keep their eyes fixed upon those they speak to, even in impossioned dialogue. Whether it is from heedlessness, or that they are more out of countenance by looking one another stedfastly in the face, I know not; but they do often ramble about with their eyes in a very unmeaning, and unnatural manner.

A natural genius for delivery supposes an ear: though it does not always suppose a musical * ear. I have never heard poetry, particularly that of Milton, better spoken, than by a gentleman, who yet had so little discernment in music, that, he has often told me, the grinding of knives entertained him as much as Handel's organ.

B 4 · As

Yet Quintilian would have his orator by all means study music. C. viii.

As foon as a child can read, without spelling, the words in a common English book, as the SPECTATOR, he ought to be taught the use of the flops, and accustomed, from the beginning, to pay the same regard to them, as to the words. The common rule, for holding them out to their just length, is too exact for practice, viz. that a comma is to hold the length of a syllable, a semicolon of two, a colon of three, and a period of four. In some cases, there is no stop to be made at a comma, as they are often put merely to render the sense clear; as those, which, by Mr. Ward, and many other learned editors of books, are put before every relative. It likewise often happens, that the strain of the matter shews a propriety, or beauty, in holding the pause beyond the proper length of the stop; particularly when any thing remarkably firiking has been uttered; by which means the hearers have time to ruminate upon it, before the matter, which follows, can put it out of their thoughts. Of this instances will occur in the following lessons.

Young readers are apt to get into a rehearfing kind of monotony; of which it is very difficult to break them. Monotony is holding one uniform humming found through the whole discourse, without rising or falling. Cant, is, in fpeaking, as pfalmody and ballad in music, a strain consisting of a few notes rifing and falling without variation, like a peal of bells, let the matter change how it will. The chaunt, with which the profe pfalms are half-fung, half-faid, in cathedrals, is the same kind of absurdity All these are unnatural, because the continually varying strain of the matter necessarily requires a continually varying feries of founds to express it. Whereas chaunting in cathedrals, psalmody in parish-churches, ballad music put to a number of verses, differing in thoughts and images, and cant, or monotony, in expressing the various matter of a discourse, do not in the least bumour the matters they are applied to; but, on the con-

Voung people must be taught to let their voice fall at the ends of sentences; and to read without any particular whine, cant, or drawl, and with the natural inslections of voice, which they use in speaking. For reading is nothing but speaking what one sees in a book, as if he were expressing his own sentiments, as they rise in his mind. And no person reads well, till he comes to speak what he sees in the book before him in the same natural manner as he speaks the thoughts, which arise in his own mind. And hence it is,

[•] See SPECT. No. 18,

that no one can read properly what he does not understand. Which leads me to observe, that there are many books much fitter for improving children in reading, than most parts of scripture, especially of the Old Testament. Because the awards of our English Bible are, many of them, obsolete; the phraseology, as of all bare translations, stiff; the subjects not familiar to young persons, and the characters grave and forbidding. Fables and tales, sounded upon good morals, and select parts of bistory and biography, and familiar dialogues; are more pleasing and suitable to children under seven and eight years of age. And such familiar reading, as coming near to their own chat, is most likely to keep them from, or cure them of a canting, whining, drawling, or un animated manner.

They must be taught, that, in questions, the voice is often to rife toward the end of the fentence, contrary to the manner of pronouncing most other forts of matter; because the emphatical word, or that, upon which the fire's of the question lies, is often the last in the sentence. Examp. "Can " any good come out of Nazareth?" Here the emphatical word is Nazareth; therefore the word Nazareth is to be pronounced in a higher note, than any other part of the fentence. But in pronouncing the following, " By what au-" thority dost thou these things; and who gave thee this au-" thority?" the emphatical words are authority and who: because what the Jews asked our Saviour was, by what power, or authority, he did his wonderful works; and how he came by that power. And in all questions, the emphasis must, according to the intention of the speaker, be put upon that word, which fignifies the point, about which he enquires. Examp. " Is it true, that you have feen a noble lord from " court to-day, who has told you bad news?" If the enquirer wants only to know, whether myfelf, or some other person, has seen the supposed great man; he will put the emphasis upon you. If he knows, that I have seen somebody from court, and only wants to know, whether I have feen a great man, who may be supposed to know, what inferior persons about the court do not, he will put the emphasis If he wants to know, only whether the upon noble lord. great man came directly from court, fo that his intelligence may be depended upon, he will put the emphasis upon court. If he wants only to know, whether I have feen him to-day, or yesterday, he will put the emphasis upon to-day. If he knows, that I have feen a great man from court, to-day, and only wants to know, whether he has told me any news, he will put the emphasis upon news. If he knows all the rest, and and wants only to know, whether the news, I heard, was

bad; he will put the emphasis upon the word bad.

The matter contained in a parenthesis, or between comma's instead of a parenthesis, which authors and editors often use, and between brackets, [] is to be pronounced with a lower voice, and quicker than the rest, and with a short stop at the beginning, and end; that the hearer may perceive where the strain of the discourse breaks off, and where it is resumed; as, "When, therefore, the Lord knew, that the Pharisees "had heard, that Jesus made, and baptized more disciples than sohn (though Jesus himself did not baptize, but his disciples) he departed from Judea, and returned to "Galilee *."

A youth should not only be accustomed to read to the mafter, while the general business of the school is going on, so that none, but the master, and those of his own class, can hear him; but likewise to read, or speak, by bim/elf, while all the rest hear. This will give him courage, and accustom him to pronounce distinctly, so that every syllable shall be heard (though not every syllable alike loud, and with the same emphasis) through the whole room. For it is one part of the judgment of a public speaker, to accommodate his voice to the place, he speaks in, in such a manner as to fill it, and, at the same time, not flun the hearers. It is matter of no small difficulty to bring young readers to speak flow enough. There is little danger of their speaking too flow. Though that is a fault, as well as the contrary. For the hearers cannot but be difgusted and tired with listening much longer than is necessary, and losing precious time.

In every sentence, there is some word, perhaps several, which are to be pronounced with a stronger accent, or emphasis, than the others. Time was, when the emphatical word, or words, in every sentence, were printed in Italics. And a great advantage it was toward understanding the sense of the author, especially, where there was a thread of reassoning carried on. But we are now grown so nice, that we have found, the intermixture of two characters deforms the page, and gives it a speckled appearance. As if it were not of infinitely more consequence to make sure of edisying the reader, than of pleasing his eye. But to return to emphasis, there is nothing more pedantic than too much laid upon trissing matter. Men of learning, especially physicians, and divines, are apt to get into a sulsome, bombastic way of uttering

uttering themselves on all occasions, as if they were all ating, when perhaps the business is of no greater consequence, than

What's a clock? Or how's the wind? Whose coach is that we've left behind?

SWIFT.

Nor can any error be more ridiculous, than some that have been occasioned by an emphasis placed wrong. Such was that of a clergyman's curate, who, having occasion to read in the church our Saviour's saying to the disciples, Luke xxiv. 25. "O fools, and slow of beart" [that is, backward] "to believe all that the prophets have written concerning me!" placed the emphasis upon the word believe; as if Christ had called them fools for believing. Upon the rector's sinding fault; when he read it next, he placed the emphasis upon all; as if it had been foolish in the disciples to believe all. The rector again blaming this manner of placing the emphasis, the good curate accented the word prophets. As if the prophets had been persons in no respect wor-

thy of belief.

A total want of energy in expressing pathetic language is equally blameable. I have often been amazed how public fpeakers could bring out the ftrong and pathetie expressions. they have occasion to utter, in so cold and un-animated a manner. I happened lately to hear the tenth chapter of Joshua read in a church in the countrey. It contains the history of the miraculous conquest of the five kings, who arose against the people of Israel. The clergyman bears a very good character in the neighbourhood. I was therefore grieved to hear him read so firiking a piece of scripture-history in a manner so un-animated, that it was fit to lull the whole parish to sleep. Particularly I shall never forget his manner of expressing the twenty-second verse, which is the Jewish general's order to bring out the captive kings to flaughter. " Open the mouth of the cave, and bring out " those five kings to me out of the cave;" which he uttered in the very manner, he would have expressed himself, if he had faid to his boy, "Open my chamber door, and bring " me my slippers from under the bed."

CICERO * very judiciously directs, that a public speaker remit, from time to time, somewhat of the vehemence of his

action.

^{*} De ORAT. L. III. p. 144. Tom. I. " Habeat tamen illa in dicendo." &co.

action, and not utter every passage with all the force be can; to set off, the more strongly, the more emphatical parts; as the painters, by means of shades properly placed, make the sigures stand off bolder. For if the speaker has uttered a weaker passage with all the energy he is master of, what is he to do, when he comes to the most pathetic parts?

The ease, with which a speaker goes through a long discourse, and his success with his audience, depend much upon his setting out in a proper key *, and at a due pitch of loudness. If he begins in too bigh a tone, or sets out too loud, how is he afterwards to rise to a bigher note, or swell his voice louder, as the more pathetic strains may require? The command of the voice, therefore, in this respect, is to be studied very early.

The force, or pathos, with which a speech is to be delivered, is to increase, as the speech goes on. The speaker is to grow warm by degrees, as the chariot-wheel by its continued motion +; not to begin in a pathetic strain; because the

audience are not prepared to go along with him.

False, and provincial accents are to be guarded against, or corrected. The manner of pronouncing, which is usual among people of education, who are natives of the metropolis, is, in every countrey, the standard. For, what Horace ‡ says, of the choice of words, viz. that the people, by their practice, establish what is right, is equally true of the

pronunciation of them.

Nature has given to every emotion of the mind its proper outward expression, in such manner, that what suits one, cannot, by any means, be accommodated to another. Children at three years of age express their grief in a tone of voice, and with an action totally different from that, which they use to express their anger; and they utter their joy in a manner different from both. Nor do they ever, by mistake, apply one in place of another. From hence, that is, from nature, is to be deduced the whole art of speaking properly. What we mean does not so much depend upon the words we speak, as on our manner of speaking them; and accordingly,

piece of music may be sung or played louder or softer, whatever its key is.

+ "Quid insuavius, &c. What is more offensive to the ear, than for
"a pleader to open his cause in a bossterous manner." Auct. Ad HeBEN. L. III. N. XII.

^{*} The word key (taken from music) means that note, in the scale, which is the lowest of those that are used in a particular piece, and to which the others refer; and has nothing to do with loudness, or softness. For a piece of music may be sung or played louder or softer, whatever its key is.

I " Quem penes arbitrium est, et jus et norma loquendi."

in life, the greatest attention is paid to this, as expressive of what our words often give no indication of. Thus nature fixes the outward expression of every intention or sentiment of the mind. Art only adds gracefulness to what nature leads to. As nature has determined, that man shall walk on his feet, not

his hands. Art teaches him to walk gracefully.

Every part of the human frame contributes to express the passions and emotions of the mind, and to shew, in general, its present state. The bead is sometimes erected, sometimes bung down, sometimes drawn suddenly back with an air of distain, sometimes shews by a nod, a particular person, or object; gives assent, or denial, by different motions; threatens by one fort of movement, approves by another, and expresses

suspicion by a third.

The arms are fometimes both thrown out, fometimes-the right alone. Sometimes they are lifted up as high as the face, to express wonder, sometimes held out before the breast. to shew fear; spread forth with the hands open, to express defire, or affection; the hands clapped in surprize, and in sudden joy and grief; the right hand clenched, and the arms brandished, to threaten; the two arms set a-kimbo, to look big, and express contempt or courage. With the hands, as Quintilian * fays, we folicit, we refuse, we promise, we threaten. we dismis, we invite, we intreat, we express aversion, fear, doubting, denial, asking, affirmation, negation, joy, grief, confession, penitence. With the hands we describe, and point out all circumstances of time, place, and manner of what we relate; we excite the passions of others, and soothe them, we approve and disapprove, permit, or prohibit, admire, or despise. The hands ferve us instead of many forts of words, and where the language of the tongue is unknown, that of the hands is understood, being universal, and common to all nations.

The legs advance, or retreat, to express desire, or aversion, love, or batred, courage, or fear, and produce exultation, or leaping in sudden joy; and the stamping of the foot expresses

earnestness, anger, and threatening.

Especially the face, being furnished with a variety of muscles, does more in expressing the passions of the mind, than the whole human frame besides. The change of colour (in white people) shews, by turns, anger by redness, and sometimes by paleness, fear likewise by paleness, and shame by blushing. Every feature contributes its part. The mouth, open, shews one state of the mind, shut, another; the gnashing of the teeth another. The forehead smooth, and eyebrows arched

INST. ORAT. p. 455. " Annon his poscimus," &c.

and easy, shew tranquility, or joy. Mirth opens the mouth toward the ears, crisps the nose, balf-shuts the eyes, and sometimes fills them with tears. The front wrinkled into frowns, and the eyebrows over-hanging the eyes, like clouds, fraught with tempest, shew a mind agitated with fury. Above all, the eye shews the very spirit in a visible form. In every different state of the mind, it assumes a different appearance-Joy brightens and opens it. Grief half-closes, and drowns it in tears. Hatred, and anger, stass from it like lightning. Love, darts from it in glances, like the orient beam. Jealouss, and squinting envy, dart their contagious blasts from the eye. And devotion raises it to the skies, as if the foul of the holy man were going to take its slight to heaven.

The antients * used some gestures which are unknown to us, as, to express grief, and other violent emotions of the mind, they used to strike their knees with the palms of their hands.

The force of attitude and looks alone appears in a wonderously striking manner, in the works of the painter and flatuary; who have the delicate art of making the flat canvas and rocky marble utter every passion of the human mind, and touch the soul of the spectator, as if the picture, or statue; spoke the pathetic language of Shakespear. It is no wonder, then, that masterly action joined with powerful elocution should be irresistible. And the variety of expression by looks and gestures, is so great, that, as is well known, a whole play can be represented without a word spoken.

The following are, I believe, the principal paffions, humours, fentiments, and intentions, which are to be expressed by speech and action. And I hope it will be allowed by the reader, that it is nearly in the following manner, that nature

expresses them.

Tranquility, or apathy, appears by the composure of the countenance, and general repose of the body and limbs, without the exertion of any one muscle. The countenance open; the forehead smooth; the eyebrows arched; the mouth just not shut; and the eyes passing with an easy motion from object to object, but not dwelling long upon any one.

Chearfulness adds a smile, opening the mouth a little more.

Mirth, or laughter, opens the mouth still more towards the ears; crisps the nose: lessens the aperture of the eyes, and sometimes fills them with tears; shakes and convulses the whole frame; giving considerable pain, which occasions holding the sides.

Raillery,

[·] Auct. ad Heren. L. III. N. XV. Quintil. Inst. Obat. p. 467.

Raillery, in fport, without real animofity, puts on the afpett of cheerfulness. The tone of voice is sprightly. With contempt, or disgust, it casts a look asquint, from time to time, at the object; and quits the cheerful aspect for one mixed between an affected grin, and fourness. The upper lip is drawn The arms are fet a-kimbo on the up with an air of disdain. hips; and the right hand now and then thrown out toward the object, as if one were going to strike another a slight backhand blow. The pitch of the voice rather loud, the tone arch and fneering; the fentences short; the expressions fatyrical, with mock-praise intermixed. There are instances of raillery in scripture itself, as 1 Kings xviii. and Isa. xliv. And the excellent Tillotson has not scrupled to indulge a strain of that fort now and then, especially in exposing the mock folemnities of that most ludicrous (as well as odious) of all religions, popery. Nor should I think raillery unworthy the attention of the lawyer; as it may occasionally come in, not unusefully, in his pleadings, as well as any other stroke of ornament, or entertainment *.

Buffoonery affumes an arch, fly, leering gravity. Must not quit its ferious aspect, though all should laugh to burst ribs of steel. This command of face is somewhat difficult; though not so hard, I should think, as to restrain the contrary sym-

pathy, I mean of weeping with those who weep.

Joy, when sudden and violent, expresses itself by clapping of hands, and exultation, or leaping. The eyes are opened wide; perhaps filled with tears; often raised to heaven, especially by devout persons. The countenance is smiling, not composedly, but with seatures aggravated. The voice rises, from time to time, to very high notes.

Delight, or pleasure, as when one is entertained, or ravished with music, painting, oratory, or any such elegancy, shews itself by the looks, gestures, and utterance of joy; but mode-

rated.

Gravity, or seriousness, the mind fixed upon some important subject, draws down the eyebrows a little; casts down, or shuts, or raises the eyes to heaven; shuts the mouth, and pinches the lips close. The posture of the body and limbs is composed, and without much motion. The speech, if any, slow and solemn; the tone unvarying.

Enquiry, into an obscure subject, fixes the body in one posture, the head stooping, and the eye poring, the eyebrows drawn

down.

Attention

Fortius et melius magnas plerumque fecat res-

Attention to an esteemed, or superior character, has the same aspect; and requires filence; the eyes often cast down upon the ground; sometimes fixed on the face of the speaker; but not too pertly.

Modesty, or submission, bends the body forward; levels the eyes to the breast, if not to the feet, of the superior character.

The voice low; the tone submissive; and words few.

Perplexity, or anxiety, which is always attended with some degree of sear and uneasiness, draws all the parts of the body together; gathers up the arms upon the breast, unless one hand covers the eyes, or rubs the sorehead; draws down the eyebrows; hangs the head upon the breast; casts down the eyes, shuts and pinches the eyelids close; shuts the mouth, and pinches the lips close, or bites them. Suddenly the whole body is vehemently agitated. The person walks about busily; stops abruptly. Then he talks to himself, or makes grimaces. If he speaks to another, his pauses are very long; the tone of his voice unvarying, and his sentences broken, expressing half, and keeping in half of what arises in his mind.

Vexation, occasioned by some real, or imaginary missortune, agitates the whole frame, and, besides expressing itself with the looks, gestures, restlessing, and tone of perplexity, it adds

complaint, fretting, and lamenting.

Pity, a mixed passion of love and grief, looks down upon distress with lifted bands; eyebrows drawn down; mouth open; and features drawn together. Its expression, as to looks, and gesture, is the same with those of suffering, (see Suffering) but more moderate, as the painful feelings are only sympathetic, and therefore one remove, as it were, more distant from the soul, than what one feels in his own person.

Grief, sudden, and violent, expresses itself by beating the bead; groweling on the ground; tearing of garments, bair, and sless; screaming aloud, weeping, stamping with the feet, listing the eyes, from time to time, to heaven; burrying to and fro, running distracted, or fainting away, sometimes without recovery. Sometimes violent grief produces a torpid sullen si-

lence, resembling total apathy .

Melancholy, or fixed grief, is gloomy, sedentary, motionless. The lower jaw salls; the lips pale, the eyes are cast down, half-shut, eyelids swelled and red, or livid, tears trickling silent, and unwiped; with a total inattention to every thing that passes. Words, if any, sew, and those dragged out, rather than spoken; the accents weak, and interrupted, sighs breaking into the middle of sentences and words.

Despair,

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Curz leves loquuntur; ingentes stupent. Senec. HIPP.

Despair, as in a condemned criminal, or one, who has lost all hope of falvation, bends the eyebrows downward; clouds the forebead; rolls the eyes around frightfully; opens the mouth toward the ears; bites the lips; widens the nofirils; gnashes with the teeth, like a fierce wild beast. The beart is too much bardened to suffer tears to flow; yet the eyeballs will be red and inflamed like those of an animal in a rabid state. The head is bung down upon the breast. The arms are bended at the elbows: the fifts clenched hard: the veins and muscles swelled; the skin livid; and the whole body strained and violently agitated; groans, expressive of inward torture, more frequently uttered than words. If any words, they are few, and expressed with a fullen, eager bitterness; the tone of voice often loud and furious. As it often drives people to distraction, and self-murder, it can hardly be over-acted by one,

who would represent it:

Fear, violent and fudden, opens very wide the eyes and mouth; shortens the nose; draws down the eyebrows; gives the countenance an air of wildness; covers it with deadly palene/s; draws back the elborus parallel with the fides; lifts up the open hands, the fingers together, to the heighth of the breast, so that the palms face the dreadful object, as shields opposed against it. One foot is drawn back behind the other, fo that the body feems shrinking from the danger, and putting itself in a posture for flight. The heart beats violently; the breath is fetched quick and short; the whole body is thrown into a general tremor. The voice is weak and trembling; the sentences are short, and the meaning confused and incoherent. Imminent danger, real, or fancied, produces, in timorous persons, as women and children, violent shrieks, without any articulate found of words; and fometimes irrecoverably confounds the understanding; produces fainting, which is sometimes followed by death.

Shame, or a fense of one's appearing to a disadvantage, before one's fellow-creatures, turns-away the face from the beholders; covers it with blushes; bangs the head; casts down the eyes, draws down the eyebrows; either strikes the person dumb, or, if he attempts to fay any thing in his own defence, causes his tongue to faulter, and confounds his utterance; and puts him upon making a thousand gestures and grimaces, to keep himself in countenance; all which only

heighten the confusion of his appearance.

Remorse, or a painful sense of guilt, casts down the countenance, and clouds it with anxiety; hangs down the bead; draws the eyebrows down upon the eyes. The right hand beats the breaft. The teeth gnash with anguish. The whole body

body is firained and violently agitated. If this firong remorfe is succeeded by the more gracious disposition of penitence, or contrition; then the eyes are raised (but with great appearance of doubting and fear) to the throne of heavenly mercy; and immediately cast down again to the earth. Then sloods of tears are seen to flow. The knees are bended; or the body prostrated on the ground. The arms are spread in a suppliant posture, and the voice of deprecation is uttered with sighs, groans, timidity, besitation, and trembling.

Courage, steady, and cool, opens the countenance, gives the whole form an erect and graceful air. The accents are strong,

full-monthed, and articulate, the voice firm and even.

Boassing, or affected courage, is loud, blussering, threatening. The eyes stare; the eyebrows drawn down; the face is red and bloated; the mouth pouts out; the voice bollow and thundering; the arms are fet a-kimbo; the bead often nodding in a menacing manner; and the right fist, clenched, is brandished, from time to time, at the person threatened. The right foot is often stamped upon the ground, and the legs take such large strides, and the steps are so heavy, that the earth seems to tremble under them.

Pride assumes a losty look, bordering upon the aspect and attitude of anger. The eyes open, but with the eyebrows confiderably drawn down; the mouth pouting out; mostly sout, and the lips pinched close. The words walk out a-strut, with a slow, stiff, bombastic affectation of importance. The arms generally a-kimbo, and the legs at a distance from one another, taking large tragedy-strides.

Obstinacy adds to the aspect of pride, a dogged sourness,

like that of malice. See Malice.

Authority opens the countenance; but draws down the eyebrows a little, so far as to give the look of gravity. See Gravity.

Commanding requires an air a little more peremptory, with a look a little fevere or flern. The hand is held out, and moved toward the person, to whom the order is given, with the palm upwards, and the head nods toward him.

Forbidding, on the contrary, draws the bead backward, and pushes the band from one with the palm downwards, as if going to lay it upon the person, to hold him down immoveable,

that he may not do what is forbidden him.

Affirming, especially with a judicial oath, is expressed by listing the open right hand, and eyes, toward heaven; or, if conscience is appealed to, by laying the right hand upon the breast.

Denying

Denying is expressed by pushing the open right hand from one; and turning the face the contrary way. See Aversion.

Differing in sentiment may be expressed as resusing. See Refusing.

Agreeing in opinion, or conviction, as granting. See

Granting.

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Exhorting, as by a general at the head of his army, requires a kind, complacent look; unless matter of offence has

passed, as neglect of duty, or the like.

Judging demands a grave, fleady look, with deep attention; the countenance altogether clear from any appearance of either diffust, or favour. The accents slow, distinct, emphatical, accompanied with little action, and that very grave.

Reproving puts on a flern aspect, roughens the voice, and is accompanied with gestures not much different from those of

threatening, but not so lively.

Acquitting is performed with a benevolent, tranquil countenance, and tone of voice; the right hand, if not both, open, waved gently toward the perfon acquitted, expressing Dismission. See Dismission.

Condemning assumes a severe look, but mixed with pity.

The sentence is to be expressed as with reluctance.

Teaching, explaining, inculcating, or giving orders to an inferior, requires an air of superiority to be assumed. The features are to be composed to an authoritative gravity. The eye sleady, and open, the eyebrow a little drawn down over it; but not so much as to look surly, or dogmatical. The tone of voice varying according as the emphasis requires, of which a good deal is necessary in expressing matter of this fort. The pitch of the voice to be strong and clear; the articulation dissinct; the utterance slow, and the manner peremptory. This is the proper manner of pronouncing the commandments in the communion office. But (I am forry to say it) they are too commonly spoken in the same manner as the prayers, than which nothing can be more unnatural.

Pardoning differs from acquitting, in that the latter means clearing a person, after trial, of guilt; whereas the former supposes guilt, and signifies merely delivering the guilty person from punishment. Pardoning requires some degree of severity of aspect and tone of voice, because the pardoned person is not an object of entire unmixed approbation. Otherwise its expression

is much the same as granting. See Granting.

Arguing requires a cool, fedate, attentive aspect, and a clear, flow, emphatical accent, with much demonstration by the band. It differs from teaching (see Teaching) in that the look of authority is not wanted in arguing.

Dismissing,

Dismissing, with approbation, is done with a kind aspets and tone of voice; the right hand open, gently waved toward the person. With displeasure, besides the look and tone of voice which suits displeasure, the hand is hastily thrown out toward the person dismissed, the back part toward him, the countenance at the same time turned away from him.

Refusing, when accompanied with displeasure, is expressed nearly in the same way. Without displeasure it is done with a visible reluctance, which occasions the bringing out the words slowly, with such a shake of the head, and shrug of the shoulders, as is natural upon hearing of somewhat, which gives us

concern.

Granting, when done with unreferved good will, is accompanied with a benevolent aspect, and tone of voice; the right band pressed to the left breast, to signify, how beartily the favour is granted, and the benefactor's joy in conferring it,

Dependence. See Modesty.

Veneration, or worshipping, comprehends several articles. as ascription, confession, remorfe, intercession, thanksgiving, deprecation, petition, &c. Ascription of honour and praise to the peerless and supreme Majesty of heaven, and confession, and deprecation, are to be attered with all that bumility of looks and gesture, which can exhibit the most profound self-abasement and annihilation, before One, whose superiority is infinite. The head is a little raised, but with the most apparent timidity, and dread; the eye is lifted; but immediately cast down again, or closed for a moment; the eyebrows are drawn down in the most respectful manner; the features, and the whole body and limbs, are all composed to the most profound gravity; one posture continuing, without considerable change, during the whole performance of the duty. The knees bended, or the whole body proftrate, or if the posture be standing, which scripture * does not disallow, bending forward, as ready to prostrate itself. The arms spread out, but modestly, as high as the breast; the bands open. The tone of the voice will be submissive, timid, equal, trembling, weak, suppliant. words will be brought out with a visible anxiety and diffidence approaching to besitation; few, and slow; nothing of vain repetition +, haranguing, flowers of rhetoric, or affected figures of speech; all simplicity, bumility, and lowliness, such as becomes a reptile of the dust, when presuming to address Him, whose greatness is tremendous beyond all created conception. In intercession for our fellow-creatures, which is prescribed in fcripture t, and in thanksgiving, the countenance will natu-

Mark zi. 25. + Mat, vi. 7. 1 Mat, v. 44. Luke vi. 28.

rally assume a small degree of cheerfulness beyond what it was clothed with in confession of sin, and deprecation of punishment. But all affected ornament of speech, or gesture in devotion, deserves the severest censure, as being somewhat much worse than absurd.

Respect for a superior puts on the looks and gesture of mo-

defly. See Modefly.

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Hope brightens the countenance; arches the eyebrows; gives the eyes an eager, wishful look; opens the mouth to half a smile; bends the body a little forward, the feet equal; spreads the arms, with the hands open, as to receive the object of its longings. The tone of the voice is eager, and unevenly, inclining to that of joy; but curbed by a degree of doubt and anxiety. Desire differs from bope, as to expression, in this particular, that there is more appearance of doubt and anxiety in the former, than the latter. For it is one thing to desire what is agreeable, and another to have a prospect of actually obtaining it.

Desire expresses itself by bending the body forward, and stretching the arms toward the object, as to grasp it. The countenance smiling, but eager and wishful; the eyes wide open, and eyebrows raised; the mouth open; the tone of voice suppliant, but lively and cheerful, unless there be distress as well as desire; the expressions fluent and copious; if no words are used, sight instead of them; but this is chiefly in distress.

Love, (successful) lights up the countenance into smiles. The forehead is smoothed, and enlarged; the eyebrows are arched; the mouth a little open, and smiling; the eyes languishing, and half-shut, dote upon the beloved object. The countenance assumes the eager and wishful look of desire, (see Desire above) but mixed with an air of satisfaction, and repose. The occents are soft, and winning; the tone of voice persuasive, stattering, pathetic, various, musical, rapturous, as in joy. (See Joy.) The attitude much the same with that of desire. Sometimes both bands pressed eagerly to the bosom. Love, unsuccessful, adds an air of anxiety, and melancholy. See Perplexity, and Melancholy.

Giving, inviting, foliciting, and fuch like actions, which fuppose some degree of affection, real, or pretended, are accompanied with much the same looks and gestures as ex-

press love; but more moderate.

Wonder, or amazement, (without any other interesting passion, as love; esteem, &c.) opens the eyes, and makes them appear very prominent; sometimes raises them to the skies; but oftener, and more expressively, fixes them on the object,

if the cause of the passion be a present and visible object, with the look, all except the wildness, of fear. (See Fear.) If the bands hold any thing, at the time, when the object of wonder appears, they immediately let it drop, unconscious; and the whole body fixes in the contracted, sooping posture of amazement; the mouth open; the bands held up open, nearly in the attitude of fear. (See Fear.) The first access of this passion stops all utterance. But it makes amends afterwards by a copious flow of words and exclamations.

Admiration, a mixed passion, consisting of wonder, with love, or esteem, takes away the familiar gesture, and expression of simple love. (See Love.) Keeps the respectful look, and attitude. (See Modesty, and Veneration.) The eyes are opened wide, and now and then raised toward heaven. The mouth is opened. The bands are listed up. The tone of the voice rapturous. This passion expresses itself copiously, making

great use of the figure byperbole.

Gratitude puts on an aspect full of complacency. (See Love.) If the object of it is a character greatly superior, it expresses much submission. (See Modesty.) The right hand pressed upon the breast accompanies, very properly, the expression of

a fincere and hearty fenfibility of obligation.

Curiosity, as of a busy-body, opens the eyes, and mouth, lengthens the neck, bends the body forward, and fixes it in one posture, with the hands nearly in that of admiration. See Admiration. See also Desire, Attention, Hope, Enquiry, and Perplexity.

Perfuasion puts on the looks of moderate love. (See Love.)

Its accents are foft, flattering, emphatical and articulate.

Tempting, or aubeedling, expresses itself much in the same

way; only carrying the favoning part to excess.

Promising is expressed with benevolent looks, the nod of consent, and the open bands gently moved toward the person, to whom the promise is made; the palms upwards. The sincerity of the promiser may be expressed by laying the right

band gently on the breaft.

Affectation displays itself in a thousand different gestures, motions, airs, and looks, according to the character, which the person affects. Affectation of learning gives a stiff formality to the whole person. The words come stalking out with the pace of a funeral procession; and every sentence has the solemnity of an oracle. Affectation of piety turns up the goggling whites of the eyes to heaven, as if the person were in a trance, and sixes them in that posture so long that the brain of the beholder grows giddy. Then comes up, deepgrumbling, a holy grown from the lower parts of the thorax; but

but so tremendous in sound, and so long protracted, that you expect to fee a goblin rife, like an exhalation through Then he begins to rock from fide to fide, the folid earth. or backward and forward, like an aged pine on the fide of a hill, when a brisk wind blows. The hands are clasped together, and often lifted, and the head often shaken with foolish vehemence. The tone of the voice is canting, or fing-fong lullaby, not much distant from an Irish howl; and the words godly doggrel. Affectation of beauty, and killing, puts a fine woman by turns into all forts of forms, appearances, and attitudes, but amiable ones. She undoes, by art, or rather by awkwardness (for true art conceals itself) all that nature had done for her. Nature formed her almost an angel, and she, with infinite pains, makes herself a monkey. Therefore this species of affectation is easily imitated, or taken off. Make as many, and as ugly grimaces, motions, and gestures, as can be made; and take care that nature never peep out; and you represent coquetish affectation to the life.

Sloth appears by yawning, dosing, snoring, the head dangling sometimes to one side, sometimes to the other, the arms and legs stretched out, and every sinew of the body unstrung, the eyes heavy, or closed; the words, if any, crawl out of the mouth, but half-formed, scarce audible to any ear, and broken

off in the middle by powerful fleep.

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People, who walk in their sleep, (of which our inimitable Shakespear has, in his tragedy of Macbeth, drawn out a fine scene) are said to have their eyes open; though they are not, the more for that, conscious of any thing, but the dream, which has got possession of their imagination. I never saw one of those persons; therefore cannot describe their manner from nature; but I suppose their speech is pretty much like that of persons dreaming inarticulate, incoherent, and very

different, in its tone, from what it is, when waking.

Intoxication shews itself by the eyes half-shut, sleepy, slupid, inflamed. An idiot smile, a ridiculous surliness, or affected bravado, disgraces the bloated countenance. The mouth open tumbles out nonsense in heaps, without articulation enough for any ear to take it in, and unworthy of attention, if it could be taken in. The head seems too heavy for the neck. The arms dangle from the shoulders, as if they were almost cut away, and hung by shreds. The legs totter, and bend at the knees, as ready to sink under the weight of the reeling body. And a general incapacity, corporeal and mental, exhibits buman nature sunk below the brutal.

Anger, (violent) or rage, expresses itself with rapidity, interruption, noise, harshness, and trepidation. The neck stretchea

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out; the bead forward, often nodding and shaken in a menacing manner, against the object of the passion. The eyes red, inflamed, staring, rolling, and sparkling; the eyebrows drawn down over them, and the forehead wrinkled into clouds. The nostrils stretched wide; every wein swelled; every muscle strained; the breast heaving, and the breath setched bard. The mouth open, and drawn on each side toward the ears, shewing the teeth, in a gnashing posture. The face bloated, pale, red, or, sometimes almost black. The feet stamping; the right arm often thrown out, and menacing with the clenched sift shaken, and a general and violent agitation of the whole body.

Peevishness, or ill-nature, is a lower degree of anger; and is therefore expressed in the above manner, only more moderate; with balf-sentences, and broken speeches, uttered hastily; the upper lip drawn up disdainfully; the eyes assume upon the

object of displeasure.

Malice, or spite, sets the jaws, or gnashes with the teeth; sends blashing stashes from the eyes; draws the mouth toward the ears; clenches both sists, and bends the elbows in a straining manner. The tone of voice, and expression are much the same with that of anger; but the pitch not so loud.

Envy is a little more moderate in its gestures, than malice;

but much the same in kind.

Revenge expresses itself as malice.

Cruelty. See Anger, Aversion, Malice, and the other iras-

cible passions.

Complaining, as when one is under violent bodily pain, difforts the features; almost closes the eyes; sometimes raises them wishfully; opens the mouth; gnashes with the teeth; draws up the upper lip; draws down the head upon the breast, and the whole body together. The arms are violently bent at the elbows, and the sists strongly clenched. The voice is uttered in groans, lamentations, and violent screams. Extreme torture produces fainting, and death.

Fatigue, from severe labour, gives a general languor to the whole body. The countenance is dejected. (See Grief.) The arms hang listless; the body, if sitting, or lying along be not the posture, sloops, as in old age. (See Dorage.) The legs, if walking, are dragged heavily along, and seem at every step ready to bend under the weight of the body. The voice is weak, and the words hardly enough articulated to be un-

derstood.

Aversion, or hatred, expressed to, or of any person, or thing, that is odious to the speaker, occasions his drawing back, as avoiding the approach of what he hates; the bands,

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at the same time, thrown out spread, as if to keep it off. The face turned away from that side toward which the hands are thrown out; the eyes looking angrily and asquint the same way the hands are directed; the eyebrows drawn downward; the upper lip disdainfully drawn up; but the teeth set. The pitch of the voice loud; the tone chiding, unequal, surly, webement. The sentences short, and abrupt.

Commendation, or approbation, from a superior, puts on the aspect of love (excluding Desire, and Respect) and expresses itself in a mild tone of voice; the arms gently spread; the palms of the bands toward the person approved. Exhorting, or encouraging, as of an army by the general, is expressed with some part of the looks and action of courage.

Jealousy would be likely to be well expressed by one, who had often feen prisoners tortured in the dungeons of the inquisition, or who had seen what the dungeons of the inquifition are the best earthly emblem of; I mean Hell. next to being in the pope's, or in Satan's prison, is the torture of him who is possessed with the spirit of jealousy. Being a mixture of passions directly contrary to one another, the person, whose soul is the seat of such confusion and tumult, must be in as much greater misery than Prometheus, with the vulture tearing his liver, as the pains of the mind are greater than those of the body. Jealousy is a ferment of love, hatred, hope, fear, shame, anxiety, suspicion, grief, pity, envy, pride, rage, cruelty, vengeance, madness, and if there be any other tormenting passion, which can agitate the human mind. Therefore, to express jealoufy well, requires that one know how to represent justly all these passions by turns (See Love, Haired, &c.) and often several of them together. loufy shews itself by restlessness, peevisliness, thoughtfulness, anxiety, absence of mind. Sometimes it bursts out in piteous complaint, and weeping; then a gleam of hope, that all is yet well, lights up the countenance into a momentary fmile. Immediately the face clouded with a general gloom, shews the mind overcast again with horrid suspicions, and frightful imaginations. Then the arms are folded upon the breast; the fifts violently clenched; the rolling, bloody eyes dart fury. He burries too and fro; he has no more reft, than a ship in a troubled sea, the sport of winds and waves. Again he compoles himself a little to reflect on the charms of the suspected person. She appears to his imagination like the sweetness of the rising dawn. Then his monster-breeding fancy repreients her as falle as the is fair. Then he roars out as one on the rack, when the cruel engine rends every joint, and every finew burits. Then he throws himself on the ground.

He beats his bead against the pavement. Then he springs up, and with the look and action of a fury bursting hot from the abys, he snatches the instrument of death, and, after ripping up the bosom of the loved, suspected, hated, lamented, fair one, he stabs himself to the heart, and exhibits a striking proof, how terrible a creature a puny mortal is,

when agitated by an infernal passion,

Dotage, or infirm old age, shews itself by talkativeness, boasting of the past, bollowness of eyes and cheeks, dimness of sight, deafness, tremor of voice, the accents, through default of teeth, scarce intelligible; hams weak, knees tottering, head paralytic, hollow coughing, frequent expectoration, breathless wheezing, laborious groaning, the body stooping under the insupportable load of years, which soon will crush it into the dust, from whence it had its origin.

Folly, that is, of a natural idiot, gives the face an habitual thoughtless, brainless grin. The eyes dance from object to object, without ever fixing fleddily upon any one. A thou-fand different and incoherent passions, looks, gestures, speeches, and

absurdities, are played off every moment.

Distraction opens the eyes to a frightful wideness; rolls them hastily and wildly from object to object, distorts every feature; gnoshes with the teeth; agitates all the parts of the body; rolls in the dust; foams at the mouth; utters, with hideous bellowings, execrations, blasphemies, and all that is sierce and outrageous; rushes furiously on all who approach; and, if not

restrained, tears its own flesh, and destroys itself.

Sickness has instrainty and feebleness in every motion and utterance. The eyes dim, and almost closed; cheeks pale and bollow; the jaw fallen; the bead hung down; as if too beavy to be supported by the neck. A general inertia prevails. The voice trembling; the utterance through the nose; every sentence accompanied with a groan; the hand shaking, and the knees tottering under the body; or the body stretched helpless on the bed.

Fainting produces a sudden relaxation of all that holds the human frame together, every sinew and ligament unstrung. The colour flies from the vermilion cheek; the sparkling eye grows dim. Down the body drops, as helpless, and as senseless, as a mass of clay, to which, by its colour and appearance it seems hastening to resolve itself. Which leads me to

conclude with

Death, the awful end of all flesh; which exhibits nothing in appearance different from what I have been just describing; for fainting continued ends in death; a subject almost too ferious to be made a matter of artificial imitation.

Lower

Lower degrees of every passion are to be expressed by more moderate exertions of voice and gesture, as every public speak-

er's discretion will fuggest to him.

Mixed passions, or emotions of the mind, require a mixed expression. Pity, for example, is composed of grief and love. It is therefore evident, that a correct speaker must, by his looks and gestures, and by the tone and pitch of his voice, express both grief and love, in expressing pity, and so of the rest.

There may be other humours, or passions, beside these, which a reader, or speaker, may have occasion to express. But these are the principal. And, if there be any others, they will occur among the following examples for practice taken from various authors, and rules will be given for ex-And though it may be alleged, that some of preffing them these passions, or humours, are such, as hardly ever come in the way of the speaker at the bar, in the pulpit, or either house of parliament, it does not therefore follow, that the labour of studying and practifing the proper ways of expressing them, is useless. On the contrary, every speaker will find his account in enlarging his sphere of practice. gentleman may not have occasion every day, to dance a minuet: but he has occasion to go into company every day; and he will go into a room with much the better grace for his having learned to dance in the most elegant manner. The orator may not have actual occasion to express anger, jealoufy. malice, and some few others of the more violent passions, for which I have here given rules. But he will, by applying his organs of elocution to express them, acquire a masterly ease, and fluency, in expressing those he has actually occasion to express.

It is to be remembered, that the action, in expressing the various humours and passions, for which I have here given rules, is to be suited to the age, sex, condition, and circumstances of the character. Violent anger, or rage, for example, is to be expressed with great agitation (see Anger) but the rage of an infirm old man, of a woman, and of a youth, are all different from one another, and from that of a man in the flower of his age, as every speaker's discretion will suggest. A bero may shew sear, or sensibility of pain; but not in the same manner as a girl would express those sensations. Grief may be expressed by a person reading a melancholy story, or description, in a room. It may be acted upon the stage. It may be dwelt upon by the pleader at the bar; or it may have a place in a fermon. The passion

is still grief. But the manner of expressing it will be different in each of these speakers, if they have judgment.

A correct speaker does not make a movement of limb, or feature, for which he has not a reason. If he addresses beaven, he looks upward. If he speaks to his fellow-creatures, he looks round upon them. The spirit of what he says, or is said to him, appears in his look. If he expresses amazement, or would excite it, he lifts up his bands and eyes. If he inwites to virtue and happiness, he spreads his arms, and looks benevolence. If he threatens the vengeance of heaven against vice, he bends his eyebrow into wrath, and menaces with his arm and countenance. He does not needlesty saw the air with his arm, nor flab himself with his finger. He does not clap his right hand upon his breast, unless he has occasion to speak of bimself, or to introduce conscience, or somewhat sentimental. He does not start back, unless he wants to express borror or He does not come forward, but when he has occasion to folicit. He does not raise his voice, but to express somewhat peculiarly emphatical. He does not lower it, but to contrast the raising of it. His eyes, by turns, according to the bumour of the matter he has to express, sparkle fury; brighten into joy; glance disdain; melt into grief; frown disgust and hatred; languish into love; or glare distraction.

But to apply properly, and in a masterly manner, the almost endlestly various external expressions of the different passions and emotions of the mind, for which nature has so curiously fitted the human frame—hic labor—bere is the difficulty. Accordingly a consummate public speaker is truly a phenix. But much less than all this, is, generally speaking,

fufficient for most occasions.

There is an error, which is too inconfiderately received by many judicious persons, viz. that a publick speaker's shewing himself to be in earnest, will alone secure him of duly affecting his audience. Were this true, the enthusiastic rant of the fanatie, who is often very much in earnest, ought to please the judicious; in whom, on the contrary, we know, it excites, only laughter, or pity. It is granted, that nature is the rule, by which we are to speak, and to judge of propriety in speaking. And every public speaker, who faithfully, and in a maflerly manner, follows that univerfal guide, commands attention and approbation. But a speaker may, either through incurable natural deficiency, or by deviating into some incorrigible absurdity of manner, express the real and the swarm fentiments of his beart, in such an awkward way, as shall effectually defeat his whole defign upon those who hear him, and

and render himself the object of their ridicule. It is not enough as Quintilian * says, to be a human creature, to make a good speaker. As, on one hand, it is not true, that a speaker's shewing himself in earnest is alone sufficient, so on the other, is it certain, that if he does not seem to be in earnest +, he

cannot but fail of his design.

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There is a true fublime in delivery, as in the other imitative arts; in the manner as well as in the matter, of what an orator delivers. As in poetry, painting, sculpture, music, and the other elegancies, the true fublime confists in a set of masserly, large, and noble strokes of art, superior to florid little-ness; so it is in delivery. The accents are to be clear and articulate; every syllable standing off from that which is next to it, so that they might be numbered as they proceed. The instections of the voice are to be so distinctly suited to the matter, that the humour or passion might be known by the sound of the voice only, where there could not be one word heard. And the variations are to be, like the full swelling folds of the drapery in a fine picture, or statue, bold, and free, and forcible.

True eloquence does not wait for cool approbation. Like irrefiftible beauty, it transports, it ravishes, it commands the admiration of all, who are within its reach. If it allows us time to criticise, it is not genuine. It ought to hurry us out of ourselves, to engage and swallow up our whole attention; to drive every thing out of our minds, besides the subject it would hold forth, and the point, it wants to carry. The hearer sinds himself as unable to resist it, as to blow out a constagration with the breath of his mouth, or to stop the stream of a river with his hand. His passions are no longer his own. The orator has taken possession of them; and with superior power,

works them to whatever he pleases.

There is no earthly object capable of making such various, and such forcible impressions upon the human mind, as a consummate speaker. In viewing the artificial creations, which slow from the pencil of a Raphael, the critical eye is indeed delighted to a high pitch, and the delight is rational, because it slows from sources, unknown to beings below the rational sphere. But the ear remains wholly un-engaged, and un-entertained.

In

In listening to the raptures of Corelli, Geminiani, and Handel, the flood of pleasure which pours upon the ear, is almost too much for human nature. And music applied to express the sublimities of poetry, as in the oratorio of Samson, and the Allegro and Pensoroso, yields a pleasure so truly rational, that a Plato, or a Socrates, need not be assaud to declare their sensibility of it. But here again, the eye has not its gratiscation. For the opera (in which astion is joined with music, in order to entertain the eye at the same time with the ear) I must beg leave, with all due submission to the taste of the great, to consider as a forced conjunction of two things, which nature does not allow to go together. For it never will be other than unnatural, to see heroes sighting, commanding, threatening, lamenting, and making love in the warblings of an Italian song.

It is only the elegant fpeaker, who can at once regale the eye with the view of its most amiable object, the human form in all its glory; the ear with the original of all music, the understanding with its proper and natural food, the knowledge of important truth; and the imagination with all that, in nature, or in art, is beautiful, sublime, or wonderful. For the orator's field is the universe, and his subjects are all that is known of God, and his works; of superior natures, good and evil, and their works; and of terrestrials, and theirs.

In a consummate speaker, whatever there is of corporeal dignity, or beauty, the majesty of the human face divine, the grace of action, the piercing glance, or gentle languish, or siery stash of the eye; whatever of lively passion, or striking emotion of mind, whatever of sine imagination, of wise restection, or irresistible reasoning; whatever of excellent in human nature, all that the hand of the Creator has impressed, of his own image upon the noblest creature we are acquainted with, all this appears in the consummate speaker to the highest advantage. And whoever is proof against such a display of all that is noble in human nature, must have neither eye, nor ear, nor passion, nor imagination, nor tasse, nor understanding.

Though it may be alleged, that a great deal of gesture, or assistance, at the bar, or in the pulpit, especially the latter, is not wanted, nor is quite in character; it is yet certain, that there is no part of the man, that has not its proper attitude. The eyes are not to be rolled along the cieling, as if the speaker thought himself in duty bound to take care how the slies behave themselves. Nor are they to be constantly cast down upon the ground, as if he were before his judge receiving sentence of death. Nor to be fixed upon one point, as if he saw

faw a ghost. The arms of the preacher are not to be needlessly thrown out, as if he were drowning in the pulpit, or brandished, after the manner of the ancient pugiles, or boxers, exercising themselves by sighting with their own shadow, to prepare them for the Olympic contests. Nor, on the contrary, are his hands to be pocketed up, nor his arms to hang by his sides as lank as if they were both withered. The head is not to stand fixed, as if the speaker had a perpetual criek in his neck. Nor is it to nod at every third word, as if he were acting Jupiter, or his would-be-son Alexander*.

A judicious speaker is master of such a variety of decent and natural motion, and has such command of attitude, that he will not be long enough in one posture to offend the eye of the spectator. The matter, he has to pronounce, will suggest the propriety of changing from time to time, his look, his posture, his motion, and tone of voice, which if they were to continue too long the same, would become tedious, and irksome to the beholders. Yet he is not to be every moment changing posture, like a harlequin, nor throwing his hands

about, as if he were shewing legerdemain tricks.

Above all things, the public speaker is never to forget the great rule, ARS EST CELARE ARTEM. It would be infinitely more pleasing to see him deliver himself with as little motion, and no better attitude, than those of an Egyptian mummy, than distorting himself into all the wiolations of decorum, which affectation produces. Art, seen through, is execrable.

Modesty ought ever to be conspicuous in the behaviour of all, who are obliged to exhibit themselves before the eye of the public. Whatever, of gesture, or exertion of woice, such perfons use, they ought to appear plainly to be drawn into them by the importance, spirit, or bumour, of the matter. If the speaker uses any arts of delivery, which appear plainly to be studied; the effect will be, that his awkward attempt to work upon the passions of his hearers, by means, of which he is not master, will render him odious and contemptible to them. With what stiff and pedantic solemnity do some public speakers utter thoughts, so trissing, as to be hardly worth uttering at all! And what unnatural, and unsuitable tones of voice, and gesticulations, do others apply, in delivering what, by their manner

With ravish'd ears
The monarch hears;
Assumes the god,
Assets to nod,
And seems to shake the spheres.

Dryden's Ode.

manner of delivering, one would be apt to question, not only whether it is their own composition, but whether they

really understand it.

The clergy have one confiderable apology from the awkwardness of the place they speak from. A pulpit is, by its very make, necessarily destructive of all grace of attitude. What could even a Tully do in a tub, just big enough for him to fland in immersed up to the arm pits, pillowing his chin upon its cuspion, as Milton describes the sun upon the orient wave? But it is hardly to be expected, that this, or any other impropriety in facred matters, of which there are many greater, should be altered. Errors, in them, become, by long establishment, facred*. And I doubt not, but some of the narrower part of the clergy, as well as of the people, would think any other form of a pulpit, than the present, though much fitter for exhibiting the speaker to advantage, an innovation likely to prove dangerous to religion, and, which is worfe, to the church.

Nor is it to be expected, that decorum of manner in preaching should be carried to any great perfection in England, while reading is thought to be preaching. If the Greek and Roman orators had read their fermons, the effect would have been, I suppose, pretty much the same as that which fermons produce among us. The hearers might have, many In some foreign countries, preachers of them, dropped afleep. are fo much aware of the disadvantage of reading, that such, as have weak memories, have a prompter behind, in the pulpit, out of fight. However, it must be owned, that, if preachers would bestow a little pains in committing to memory the substance of their discourses, so as not to be slaves to written notes, and endeavour to gain a tolerable readiness at extemporary amplification (which at the bar is indispensable) their discourses might have effect, though the eye should now and then be cast upon the notes, if not in a clumsy manner, and with besitation. Quintilian + himself will not object to To much use of notes, as I have here allowed; though he absolutely requires his orator to be possessed of a memory 1.

To

+ Inft. Orat. L. x. C. vii.

Dean Swift, in his LETTER TO A YOUNG CLERGYMAN, writes, on this subject, as follows.

See the writings of many of the clergy themselves to this purpose, as Dr. Clarke, Hare, Hoadly, Whifton, Clayton, &c. the CANDID DIS-QUISITIONS, and the CONFESSIONAL.

⁴⁶ I cannot but think, that what is read, differs as much from what is es repeated without book, as a copy does from an original. At the same

To hear a judicious and elegans discourse from the pulpit, which would, in print, make a noble figure, murdered by him, who had learning and taste to compose it, but, having been neglected as to one important part of his education, knows not how to deliver it otherwise than with a tone between singing and saying, or with a nod of his bead, to enforce, as with a hammer, every emphatical word, or with the same unanimated monotony, in which he was used to repeat Que genus at Westminster school; what can be imagined more lamentable! Yet what more common! Were the educators of youth, intended for the ministry, of the opinion of the prince of orators, viz. that delivery is the first, second, and third part of oratory, they would spare some time from the many less necessary parts of school learning, to apply it to one fo very effential; without which the weight of the most facred subject, the greatest depth of critical difquisition, the most unexceptionable reasoning, the most accurate arrangement of matter, and the most striking energy of Me, are all lost upon an audience; who fit unaffected, and depart unimproved. From hence it is, that, while places of public worship are almost empty; threatres are crowded. Yet, in the former the most interesting subjects are treated. In the latter all is fiction. To the former all are invited without any expence. The charge and trouble of attending the latter are considerable But it will not be otherwise, so long as the speakers in the former take no more pains to enforce their public instructions, than if they delivered fictions, and those in the latter bestow so much to make sictions seem true. It may be faid, this observation has often been made before. more is the pity. And it ought to be often made again, and to be dewelt upon, till the fault is amended.

Did preachers labour to acquire a masterly delivery, places of public instruction would be crowded, as places of public diversion are now. Rakes, and insidels, merely to shew their taste, would frequent them. Could all frequent them, and

none profit?

He then goes on to advise, that he should write his sermons in a large fair hand, and read them over several times before delivering them, so as to be able, with the help of an eye cast down now and then upon the paper, to pronounce them with ease and sorce.

[&]quot;time I am fully fensible, what an extreme difficulty it would be upon you to alter this; and that if you did, your fermons would be much less valuable than otherwise, for want of time to improve and correct them. I would therefore gladly come to a compromise with you in this matter."

It is common to hear complaints, from the clergy, of the inattention of their hearers, even to doxing, and sometimes to prosound sleep. But where does this complaint fall at last? Even upon the preachers themselves, who address their hearers with such coldness and indifference, as to leave them nothing to do, but to go to sleep. Let the preacher but exert himself properly, and he may defy his hearers to go to sleep, or withdraw their attention for a moment.

The clergy are likewise very sull of their complaints of the little effect, their labours produce. Insidelity and vice, they cry, prevail more than ever. Churches are poorly filled. And those, who attend, for fashion's sake, are not much

better than their neighbours.

But what is the plain English of this lamentable outcry? Why, truly, that they find people loth to go to the places of public instruction to be disgusted, or lulled to sleep. And, that, when they bave them there, they cannot perfuade them to quit their vices and follies by lolling twenty minutes upon a velvet cushion, and reading to them a learned discourse. That they cannot warm them to the love of virtue by a cold, ill-read, pulpit harangue. That they cannot win their affections whilst they neglect all the natural means for everking apon the human passions. That they cannot kindle in them that burning zeal which fuits the most important of all interefts, by talking to them with the coolness of a fet of Stoic philosophers, of the terrors of the Lord, of the worm, that never dies, and the fire, that is not quenched, and of future glory, honour, and immortality, of everlasting kingdoms, and heavenly thrones.

I know it is common for preachers to plead, in excuse of the frigidity of their manner, in addressing their audiences, their modefly, and fear of being accused of affectation. But, are these any bindrance to the elocution of the afters, or even of the actreffes; who, by study, and practice, come to get the better of timidity, and to attain an elegant, and correct atterance (and are indeed, the only speakers we have in England) without any appearance of affectation; which would fender them unsufferable. But do our preachers, in general, bestow any thought, or use any means, of any kind, for improving themselves in speaking? The younger part of the players rebearle, and practife over and over, many a time, and are long under the tuition of the principal actors, before they appear in public. But there are, I believe, no other public speakers among us, who take such pains; though they beflow great paint in improving themselves in learning; which shews, that the neglect of this accomplishment is more owing

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to the want of a due fense of its usefalness, than to any other cause. And yet, of the two, learning is much less necessary to a preacher, than skill in persuading. Quintilian * makes

this latter the supreme excellence in his orator.

Let the reader only confider, that a shoemaker, or a taylor, is under a master seven years, at least, before he sets up for himfelf. But the preacher goes into the pulpit at once, without ever having had one lesson, or article of instruction in that part of his art, which is the chief and most weighty, and without which all his other accomplishments are worth nothing, toward gaining the end of preaching.

It may be alleged, that the clergy cannot be expected to be great orators for fifty, or a bundred pounds a year, which poor pittance is as much as many hundreds, I may fay thou-fands, of them, have to maintain themselves and their fami-

lies. The more is the pity.

But there are many players who do not get more than the lower clergy. And yet they study bard, for no greater encouragement, and actually acquire such skill in working upon the passions of mankind, that, for my part, if I wanted to have a composition of mine well spoken, I would put it into hands of a second-rate player, rather than of any preacher I ever heard.

What could be imagined more elegant, if entertainment alone were fought; what more u/eful, if the good of mankind were the object, than the facred function of preaching, properly performed? Were the most interesting of subjects treated with proper perspicuity and adequate judgment, and well wrought discourses delivered to listening crowds with that dignity which becomes a teacher of Divine truth, and with that energy, which should shew, that the preacher spoke from his own heart, and meant to speak to the hearts of his hearers, what effects might not follow? Mankind are not wood, or They are undoubtedly capable of being roused and flartled. They may be drawn, and allured. The voice of an able preacher, thundering out the Divine threatenings against vice, would be in the ear of the offender as if he heard the found of the last trumpet summoning the dead to judgment. And the gentle call of mercy encouraging the terrified, and almost despairing penitent to look up to his offended heavenly Father, would feem as the fong of angels. A whole multitude might be lifted to the fies. The world of spirits might be opened to the eyes of their minds. The terrors of that punishment, which awaits vice; the glories of that state, to which

[·] Quint. INST. QRAT. L. vi. C. il.

which virtue will, through Divine favour, raise the pious; might be, by a powerful preacher, rendered present to their understandings, with such conviction, as would make indelible impressions upon their hearts, and work a substantial refor-

mation in their lives *.

The convincing and irrefragable proof, that real and important effects might be produced by preachers, by a proper application of oratory to the purposes of instructing and amending mankind, is, That oratory has been, in all times, known actually to produce great alterations in mens ways of thinking and acting. And there is no denying facts. bring instances of this in a copious manner, as the subject might deserve, would be to quote more history than could be comprehended in such a volume as this. Nor can any reader imagine, an art could have been, in all free governments, so laboriously cultivated by flate/men, had they not found it useful in the state. Do we not, in our own times, fee the effects produced by it in the British parliament? But, if any one should allege, that there is nothing in the power of preachers by means of oratory; does it not follow, that then the whole function of preaching may as well be laid aside? For, if good speaking will have no effect upon mankind; surely bad will have none.

Reasoning a priori, one would conclude, that we should fee both the study, and the effects of oratory, carried to a pitch beyond what they reached in the antient times of Heathenism. Have we not the advantage of those noble models, which the antients struck out by the mere force of natural unassisted genius? Ought we not to exceed those models? But do we come up to them? Have we not incomparably clearer views of nature, and of all knowledge, than the antients had? Have we not whole sciences, of which they knew nothing? The Newtonian philosophy alone! to what fentiments does it lift the mind! How do the ideas, it gives us, of immen-My filled with imumerable worlds revolving round innumerable funs; those worlds themselves the centres of others secondary to them; all attracting; all attracted; enlightning, or receiving light; at diffances unmeasurable, but all under one law! --- how do these ideas tend to raise our conceptions of the Author of such a work ! Ought not our productions to exceed theirs, who had no fuch helps to enrich and enliven their imaginations? But, above all, as much as the heavens

Quintilian (INST. ORAT. L. vi. C. ii.) makes the knowledge and command of the pathetic, the main inftrument of persuasion, which, according to him, is the great business of the orator.

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are higher than the earth, fo much ought the views which revelation presents us with, to ennoble all our productions above those of the antients, on whom that glorious light never shone! What had a Demostbenes, or a Cicero, to inspire so divine an ardor into their addresses to the people, compared with those fublime doctrines, which angels defire earnestly to pry * into? If the poetical description of Jupiter shaking heaven with his nod, warmed the imagination of a Phidias, to such a pitch, as enabled him to produce the most majestic piece of statuary, that ever was beheld; and if the imagination of the author + of that poetical description was exalted by the scenes he saw, and the learning he acquired by travelling into Egypt, and other parts; how ought the genius of the christian orator to be elevated, how ought both his compositions, and his manner of delivering them, to shine superior to all that antiquity ever faw; as he enjoys superior advantages for ennobling all his fentiments, and giving dignity and spirit to all he composes, and utters! If we find a Plato, or a Cicero, whenever they touch upon the fublime doctrine of a future state, rise above themselves, warmed with -- shall I fay, the prospect? no --- with the possibility, or at most, with the hope of immortality; how animated ought our descriptions to be, how forcible our manner of treating of what we pretend firmly to believe; of what we know the Author of our religion confirmed by actually rifing from the grave, triumphing gloriously over death, and ascending visibly to heaven!

Poor were the motives, and cold the encouragements, which they could offer, to excite their hearers to bravery and to virtue, compared with those which we have to propose. For, if they put them in mind of their countrey, their wives, their children, their aged and helpless parents; if they called upon them to shew themselves worthy descendents of their illustrious ancestors; if they roused their shame, or their sense of bonour; if they held forth the prize of deathless fame; all these are as cogent arguments now, as they were then. What advantage our christian orators have over them, toward gaining their end, of alarming, persuading, and reforming mankind, appears from confidering how little chance we should have of producing any good effect upon a people firongly attached to pleasures, riches, and honours, by telling them, that, if they continued to pursue these their beloved objects by unlawful means, they might expect, after their death,

+ Hom. Vid. Il. i.

[•] Gr. Εις ά επιθυμουσιν αγγελοι παρακυψαι. τ Pet. i. 82.

death, to be carried before Minos, Rhadamanthus, and Azcus, who would condemn their fouls to Tartarus, where the foul of Ixion was tied upon a wheel, and whirled about without rest; where Prometheus had his liver gnawed by a vulture, which grew again, as fast as it was devoured; and where Danaus's fifty daughters had a fet of barels with holes in their bottoms, to keep continually full to the top; and where all wicked fouls would be condemned to some fuch punishment; but, if, on the contrary, they would at the part of honest and worthy men, and exert themselves to the hazard, and, perhaps, loss of their lives in defence of the liberties of their countrey, their fouls would be ordered, by the judges of the dead, to be placed in the Elyfian fields, where were pleasant greens, and lucid streams, and fragrant groves; and where they should amuse themselves with the innocent pleafures, which delighted them while here. Had our christian orators no better motives to urge, than such as could be drawn from the consideration of certain imaginary rewards and punishments to be distributed in a certain possible, but doubtful future state, in some unknown subterranean region; it might be expected, that their zeal in urging them would be but cold, and the effects of their addresses to the people, inconfiderable. But the antient orators had no bester motives, from futurity, than these which I have mentioned, and those they could draw from other confiderations were the fame, which we may use now. What accounts should we have had of the power, with which they spoke, and of the effects of their speeches, if they had had the awful subjects to treat of, and the advantages for treating of them with effect, which our preachers have! O shame to modern times! A Pericles, or a Demosthenes, could state all Greece, when they warned their countreymen against an invasion, or alarmed them about the danger of their liberties! Whilst we can hardly keep our hearers awake, when we stand forth to warn them, in the name of God, against the consequences of vice, ruinous to individuals, ruinous to nations; the cause not only of the subversion of states and kingdoms, when luxury, and corruption spread their fatal contagion, and leave a people the unthinking prey of tyranny and oppression; but of utter, irretrievable destruction of the fouls and bodies of half a species * from the presence of God, and from the glory of his power, at that tremendous day, when the trumpet shall found, and the dead shall be raised, and when He shall six

Strait is the gate, and narrow the way, that leadeth to life, and few there are who find it." Matt. vii. 13,

upon the throne of judgment, from whose face heaven and earth shall fly away *; whose voice shall pronounce on the wicked the dreadful sentence, " Depart ye cursed;" and whose breath shall blow up the unquenchable stame, in which rebellious angels and men shall be irrecoverably swallowed

up and destroyed.

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It may, perhaps, be objected here, that facred truth needs no ornament to fet it off, no art to enforce it. That the apostles were artless and illiterate men; and yet they gained the great end of their mission, the conviction of multitudes, and eftablishment of their religion. That, therefore, there is no necessity for this attention to delivery, in order to qualify the preacher for his facred office, or to render his labours fuccessful.

To all this the answer is ready, viz. First, the apostles were not all artless and illiterate. St. Paul, the greatest and most general propagator of christianity, is an eminent exception. He could be no mean orator, who confounded the Jews at Damascus +; made a prince, before whom he stood to be judged, confess, that he had almost persuaded him to become a convert to a religion every where spoken against &; threw another into a fit of trembling as he fat upon his judgmentfeat | ; made a defence before the learned court of Areopagus, which gained him for a convert a member of the court itself 1; struck a whole people with such admiration, that they took him for the god of eloquence ++; and gained him a place in Longinus's ¶ list of famous orators. Would the coldferved-up monotony of our English sermon-readers have produced such effects as these? But, farther, the apostles might very well spare buman accomplishments; having what was worth them all, viz. the Divine gift of working miracles; which if our preachers had, I should not have much to fay about their qualifying themselves in elecution. But, as it is, public instruction is the preacher's weapon, with which he is to combat infidelity and vice. And what avails a weapon without skill to wield it?

D 4 Medicines

^{*} Rev. xx. 11. † Acts ix. 22. § Acts xxvi. 28. xxviii. 22. Acts xxiv. 25. † Acts xvii. 34. † † Acts xiv. 12. Acts xxiv. 25.

Longinus, which is preserved, as a testimony of that critic's judgment, at the beginning of a manuscript of the New Testament in the Vatican After that author has numbered up the most celebrated orators among the Grecians, he fays, "Add to these Paul of Tarius, the patron of an opinion not yet fully proved." Spect. No. 633.

Medicines the most falutary to the body are taken with reluctance, if nauseous to the taste. However they are taken. But the more necessary physic for the foul, if it be not rendered somewhat palatable, will be absolutely rejected. we are much less prudent in our care for the most valuable part of ourselves, than for the least. Therefore the preacher ought, above all other public speakers, to labour to enrich and adorn, in the most masterly manner, his addresses to mankind; his views being the most important. What grand point has the player to gain? Why, to draw an audience to the threatre *. The pleader at the bar, if he lays before the judges and jury, the true flate of the case, so as they may be most likely to see where the right of it lies, and a just decision may be given; has done his duty; and the affair in agitation is an eflate, or, at most, a life, which will foon, by course of nature, be extinct. And of the speaker in either boule of parliament, the very utmost, that can be said, is, that the good of his countrey may, in great measure, depend upon his tongue. But the infinitely important object of preaching is, the reformation of mankind, upon which depends their happiness in this world, and throughout the whole of their being. Of what consequence is it, then, that the art of preaching be carried to fuch perfection, that all may be drawn to places of public instruction, and that those, who attend them, may receive benefit! And if almost the whole of preaching be delivery; how necessary is the study of delivery! That delivery is incomparably the most important part in public instruction, is manifest from this, that very indifferent matter well delivered will make a confiderable impression t. But bad utterance will defeat the whole effect of the nobleft composition ever produced.

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While exorbitant appetite, and unruly passion within, while evil example, with alluring solicitation, without (to say nothing of the crast and assaults of the grand enemy of man-

I deny not, that the theatre is capable of being made a school of virtue. But it must be put under regulations, other than we have ever yet seen it; and those too various to be specified here; so numerous are the particulars, which want reformation, much more being at present surong than right.

t "A proof of the importance of delivery," (says Quintilian) "may be drawn from the additional force, which the actors give to what is writ by the best poets, so that what we hear pronounced by them gives infinitely more pleasure, than when we only read it." And again, "I think, I may assimp, that a very indifferent speech well set off by the speaker, shall have a greater effect, than the best, if destitute of that advantage." Quint. Inst. Orat. p. 441. "Documento sunt vel scenici, &c."

kind) while these invite and ensnare the frail and thoughtless into guilt; shall virtue and religion hold forth no charms to engage votaries? Pleasure decks herself out with rich attire. Soft are her looks, and melting is the sweetness of her voice. And must religion present herself with every disadvantage? Must she appear quite unadorned? What chance can she then have in competition with an enemy fo much better furnished with every necessary invitation and allurement? Alas! our preachers do not address innocents in paradise; but thoughtless and often habituated sinners. Mere cold explaining will have but little effect on such. Weak is the hold, which reason has on most men. Few of mankind have able heads. All have hearts; and all hearts may be touched, if the speaker is master of his art. The business is not so much, to open the understanding, as to warm the beart. There are few, who do not know their duty. To allure them to the doing of it, is the difficulty. Nor is this to be effected by cold reasoning. Accordingly, the scripture-orators are none of them cold. Their addresses are such as hardly any man can utter without warmth. " Hear, O heavens! Give ear, O " earth! To thee, O man, I call; my voice is to the fons " of men. As I live, faith the Lord, I have no pleasure in "the death of the wicked; but rather that he turn from his wickedness, and live. Turn ye, turn ye. Why will Why will " ye die? O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them, who are sent unto thee! How " often would I have gathered thy children, as a hen ga-" thereth her brood under her wings, and ye would not. " Hadst thou, in this thy day, known the things, which " belong to thy peace! - But now they are hid from " thine eyes."

It is true, the preacher is carefully to avoid oftentation; he is not to preach bimfelf; but Christ. But at the same time he is to "fir up every gist that is in him; to cry "aloud, and not to spare, to list up his voice like a trumpet; to reprove, corred, and instruct; to be instant in sea." fon and out of season; to become (innocently) all things to all men," consequently to become an orator, if men are not to be affected by simple unadorned truth, however

weighty.

What can the people think of the fincerity of the preacher, who is cold and languid in his public infiructions, while he is as warm and zealous, as other men, in the defence of an inconfiderable part of his property? Would he plead as calmly for his life, as he does with his people in the cause of wirtue and religion. Coolness in a matter of the last importance.

and about which one is really in earness, is so unnatural, as to be hardly practicable. Therefore Cicero * takes it for granted, that Callidius could not have addressed the senate in so indifferent, and unanimated a manner, if what he wanted to persuade them to believe had not been mere sition. And, Demosthenes, when one came to him, begging, that he would plead his cause, against a person who had used him cruelly, of which usage he gave Demosthenes a very cold, and unanimated account; could not believe, that he had been so injured; till, upon his signifying his suspicion, the man was roused to some warmth; and then the orator was convinced, that his complaint was well founded, and immediately undertook his defence †.

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If it should be said by preachers, "The people will be as much offended with us, if we overast our part, as they are now indifferent about attending our ministry; so that it will wail nothing to study a more lively delivery;" to this I must beg leave to answer, that there is no reason to fear any thing from it. Because a manner of preaching may be used, which shall have ten times more life and vivacity in it, than the present, and yet (if it be not unnatural, or incorrest) be very safe from all danger of exceeding due bounds as to vivacity and force. And, farther, we do in sact observe, that no preacher is admired (I do not mean by the mob, but by people of education) whose delivery is dull and unanimated; let his matter be what it will.

Left any reader should think, I have been too severe upon the desiciencies of men of sacred characters, as to delivery, either in leading the devotions of the people, or in instructing them in their duty; I will add, by way of apology for what I have said, some passages, to the same purpose, from the

SPECTATOR.

"The well reading of the common prayer is of so great importance, and so much neglected, that I take the liberty to offer to your consideration some particulars on that sub- if jest. And what more worthy your observation, than this? A thing so public, and of so high consequence. It is indeed wonderful, that the frequent exercise of it should

" not make the performers of that duty more expert in it.
"This inability, as I conceive, proceeds from the little care,
that is taken of their reading while at school, where, when
they

Tu iftuc, M. Callidi, nifi fingeres, fic ageres?

Cic. Brut, p. 181. Tom

⁺ Plut, in vit. Demoftb,

they are got into Latin, they are looked upon as above English, the reading of which is wholly neglected, or, at least,
read to very little purpose, without any due observation
made to them of the proper accent and manner of reading. By this means they have acquired such ill babits, as
will not easily be removed."

The writer of the letter then goes on to mention the advantage he himself found from being led in his devotions by an elegant performer of the service at St. James's Garlick-

hill church.

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" My eyes and my thoughts" (fayshe) " could not wander as usual; but were confined to my prayers. The confession was read with such a refigned humility, the " absolution with such a comfortable authority, the thanks-" givings with such a religious joy, as made me feel those " affections of the mind in a manner I never did before. To " remedy, therefore, the grievance above complained of, I " humbly propose, that this excellent reader, upon the next, " and every annual affembly of the clergy at Sion College, " and all other conventions, should read prayers before " them. For then those, that are afraid of fretching their " mouths, and spoiling their soft voices, will learn to read " with clearness, loudness, and strength. Others, who af-" feet a rakish, negligent air, by folding their arms, and tolling " upon their book, will be taught a decent behaviour. Those, " who read to fast, as if impatient of their work, may learn " to speak deliberately. There is another fort, whom I call " Pindaric readers, as being confined to mo fet measure. These " pronounce five or fix words with great deliberation, and the " five or fix subsequent ones with as great celerity; the first " part of a fentence with a very exalted voice, and the latter " very low. Sometimes with one fort of tone, and imme-" diately after with a different one. These gentlemen will " learn of my admired reader an evennels of voice and de-" livery. And all, who are innocent of these affectations, " but read with such an indifferency, as if they did not un-" derstand the language, may be informed of the art of reading " movingly and fervently; how to place the emphasis, and give the proper accent to each word, and how to vary " the voice according to the nature of the fentence. There is certainly a difference between reading a prayer, and a " gazette. These are often pretty classical scholars, and would think it an unpardonable fin to read Virgil, or " Martial, with as little tafte, as they do Divine fervice." Spect. No. 147.

And the same standard author, in his 407th paper, com.

plains as follows.

"Our preachers stand flock still in the pulpit, and will not so much as move a finger to set off the best sermons in the world. We meet with the same speaking statues at our bars, and in all public places of debate. Our words flow from us in a smooth, continued stream, without those strainings of the voice, motions of the body, and majesty of the hand, which are so much celebrated in the orators of Greece and Rome. We can talk of life and death in cold blood, and keep our temper in a discourse, which turns upon every thing that is dear to us—

"It is certain, that proper gestures, and vehement exer"tions of the woice, cannot be too much studied by a public
"orator. They are a kind of comment upon what he utters,
"and enforce every thing he says, with weak hearers" [and surely the bulk of hearers are weak] "better, than the
"strongest argument he can make use of. They keep the
"audience awake, and fix their attention to what is delivered
to them; at the same time, that they shew, the speaker
"is in earness, and affected bimself with what he so passion-

ately recommends to others -

"How cold and dead a figure in comparison of these two great men" [Demosthenes and Cicero] "does an orator often make at the British bar, holding up his head with the most insipid serenity, and stroaking the sides of a long wig, &c."

Dean Swift (who was no friend to over doing on the serious

fide, advises his young clergyman as follows.

" I take it for granted, that you are already defirous to be feen in a pulpit. But, I hope, you will think it pru-" dent to pass quarantine among the desolate churches five " miles round this town, where you may at least learn to er read and speak, before you venture to expose your parts " in a city congregation. Not that these are better judges; " but, because, if a man must needs expose his folly, it is " more fafe and discreet to do so before few witnesses, and " in a scattered neighbourhood. And you will do well, if you can prevail with some intimate and judicious friend to be your constant hearer, and to beg of him to give you " notice, with the utmost freedom, of whatever he finds " amis either in your voice or gesture. For want of such " early warning, many clergymen continue defective, and " fometimes ridiculous, to the end of their lives. Neither is it rare to observe, among excellent and learned divines,

a certain ungracious manner, or unhappy tone of voice, which they have never been able to shake off." LETTER

TO A YOUNG CLERGYMAN.

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Are the faults complained of by these authors, who wrote almost fifty years ago, amended, or likely to be amended? Let the answer to this question be collected from the following verses, by Dr. Byram, prefixed to Fordyce's ART OF PREACHING, published a few years ago.

For, what's a fermon, good, or bad,

If a man reads it like a lad?

To hear some people, when they preach,

How they run o'er all parts of speech,

And neither raise a word, nor sink;

Our learned bishops, one would think,

Had taken school-boys from the rod,

To make embassadors of God.

And afterwards,

In point of fermons, 'tis confest,
Our English clergy make the best:
But this appears, we must confest,
Not from the pulpit, but the press.
They manage, with disjointed skill,
The matter well, the manner ill;
And, what seems paradox at first,
They make the best, and preach the worst.

If there is, as we have feen, so much room to lament the deficiencies of those who are to lead the devotions of congregations, and to instruct them in their duty, and whose business it is to win them, by every engaging and powerful art, to the faithful performance of it; if there is so much reason to wish that those failures might be made up, and those errors amended, which are undoubtedly a great cause of the reluctance we observe in many to attend, and their coldness and indifferency in, places of public worship and instruction; if the clergy are so deficient in their public performances, what is left for me to fay of those devotion-confounding, earsplitting pests of our churches, I mean, the parish-clerks, and parish-children? I would only ask, whether, if we had declared a final and irreconcilable hostility against common decency, not to fay propriety, and had fet ourselves to find out the most effectual means possible for turning worship into burlesque; I would ask, I say, whether, if this was our design,

there could be a more certain way to gain it, than to place a fet of people in every church, who should come in between every two sentences spoken by the minister, with a squarel as loud as the found of ten trumpets, and totally discordant from one another, and from the key in which the minister speaks. If the minister speaks properly, why do not the clerk and the charity-children speak in concord with bim? If the clerk speaks properly, why do not the minister and the children speak in the same key with bim? Or if the children are right, why do not the minister and clerk scream as bigb, or, at least, take a concordant key with theirs? They cannot be all right, and all different, from one another. How much more rational would it be to spend the time, which is now so ridiculously thrown away in teaching the poor children to fet the ears of the whole parish on edge, in making them understand thoroughly what they so often repeat by rote, without understanding, I mean the answers to those useful questions in their catechism. "What is your duty to God?" and, "What is your duty to your neighbour?" This would be of fervice to them all their lives; whereas the other answers no end, that has the least connexion with common-sense.

It is by keeping clear of every thing difagreeable or grating, and by confulting all that may please, entertain, and firike, that the fagacious Roman Catholics keep up, in their people, a delight in the public fervices of their foolish religion. If we were wife, and as much in earnest, as we ought, we should imitate them in this. But what avails it to attempt to oppose that which has power to make wrong right, and absurdity proper, I mean, the irrefistible tyrant, Custom, whose dominion is in no nation more absolute (where there are to many to capable of judging) than in this our dear coun-





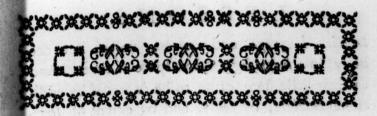
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LESSON

I.

HISTORICAL NARRATION .

MAN HE Trojans (b if we may believe tradition) were the first founders of the NARRA-Roman commonwealth; who, under the conduct of Aneas, having made their escape from their own ruined countrey, got to Italy, and there, for some time, lived a rambling and unsettled life, without any fixed place of abode, among the natives, an uncultivated people. who had neither law, nor regular government. but were wholly free from all rule or restraint. This mixed multitude, however, crouding together into one city, though originally different in ex-

2 Narration requires very little of what is properly called expression, in pronouncing it. I have, however, ordered the emphatical words in this, and all the lessons, to be printed in Italics, for the reader's help. See in the Essay, Narration, and the other passions put upon the margin of the lessons.

b Of the manner of pronouncing matter contained in a paenthesis, fee the Essay, p. 10.

trastion, language, and customs, united into one body, in a surprisingly of short space of time. And as their little state came to be improved by additional numbers, by policy, and by extent of territory, and feemed likely to make a figure among the nations; according to the common course of things, the appearance of prosperity drew upon them the envy of the neighbouring states; so that the princes and people who bordered upon them, begun to feek occasions of quarrelling with them. The alliances they could form, were but few: for most of the neighbouring states avoided embroiling themselves on their account. The Romans feeing, that they had nothing to trust to, but their own conduct, found it necessary d to bestir themselves with great diligence, to make vigorous preparations, to excite one another, to face their enemies in the field, to hazard their lives in defence of their liberty, their countrey, and their families. And when, by their valour, they repulsed the enemy, they gave affiftance to their allies, and gained friendships by often giving e, and seldom demanding favours of that fort. They had, by this time, established a regular form of government,

A small elevation of the voice will be proper here, to express moderate wonder. See Wonder.

d This sentence is to be spoke somewhat quicker than the rest, to express earnessness.

The words, often giving, and feldom demanding, being in antithefis to, one another, must be expressed with such an emphasis, as may point out the antithesis, or opposition.

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ment, to wit, the monarchical. And a senate, confifting of men advanced in years, and grown wife by experience, though infirm of body, confulted with their kings upon all important matters, and, on account of their age, and care of their countrey, were called Fathers. Afterwards, when kingly power, which was originally established for the preservation of liberty, and the advantage of the state, came to degenerate into lawless tyranny, they found it necessary to alter the form of government, and to put the supreme power into the hands of two chief magistrates, to be held for one year only; hoping, by this contrivance, to prevent the bad effects naturally arising from the exorbitant licentiousness of princes, and the indefeasible tenure, by which they generally imagine they hold their fovereignty, &c. [Sal. f BELL. CATILINAR.]

f The reader is, once for all, defired to take notice, that I have not scrupled to alter both the fense and the words in many, if not most, of the following passages, taken both from the antients and the moderns. For my design was to put together a set of lessons useful for practice, which did not restrict me to the very words of any author. I have endeavoured to make each lesson a complete piece; which obliged me to insert matter of my own. I have excluded improper sentiments, and have substituted modern expressions for some antiquated ones, which I thought young people would be puzzled to understand; and I have inserted a sew fancies, which occurred to me in copying out some of the passages, to render them more diverting to youth, whose taste long experience has given me some knowledge of.

II.

NARRATION.

NARRA-

A MON and Pythias, of the Pythagorean fest in philosophy, lived in the time of Dionysius the tyrant of Sicily. Their mutual friend-(hip was so strong, that they were ready to die for one another. One of the two (for it is not known which) being condemned to death by the tyrant, obtained leave to go into his own countrey, to fettle his affairs, on condition, that the other should consent to be imprisoned in his stead, and put to death for him, if he did not return before the day of execution. The attention of every one, and especially of the tyrant himself, was excited to the bigbest pitch; as every body was curious to fee what should be the event of fo strange an affair. When the time was almost elapsed, and he, who was gone, did not appear, the rashness of the other, whose sanguine friendship had put him upon running so feemingly desperate a hazard, was universally blamed. he still declared, that he had not the least shadow of doubt, in his mind, of his friend's fidelity. The event shewed how well he knew him. He came in due time, and furrendered himself to that fate, which he had no reason to think he should escape; and which he did not defire to escape by leaving his

DOUBT-

CONFI-BENCE.

Cou-

his friend to fuffer it in his place. Such fidelity softened even the savage heart of Dionysius himself. He pardoned the condemned. He gave the two friends to one another; and begged, that they would take bimself in for a third. [Val. Max. Cic.]

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NARRATION.

IONYSIUS, the tyrant of Sicily, I shewed bow far he was from being bappy, even whilft he abounded in riches, and all the pleasures, which riches can procure. Damocles, one of his flatterers, was complimenting him upon his power, his treasures, and the magnificence of his royal state, and affirming, that no monarch ever was greater, or bappier, than be. " Have QUESTIE " you a mind, Damocles," fays the king, " to " taste this bappiness, and know, by experience, " what my enjoyments are, of which you have so " bigb an idea?" Damocles gladly accepted the offer. Upon which the king ordered, that a royal banquet should be prepared, and a gilded couch placed for him, covered with rich embroidery, and fide-boards loaded with gold and filver plate of immense value. Pages of extraordinary beauty were ordered to wait on him at table; and to obey his commands with the greatest readiness, and the most profound submission. Neither oint-

NARRAS

ONING.

ments,

ments, chaplets of flowers, nor rich perfumes were wanting. The table was loaded with the most exquisite delicacies of every kind. Damocles fancied himself among the gods. In the midft of all his happiness, he sees let down from the roof exactly over his neck, "; as he lay indulging himfelf in state, a glittering fword hung by a fingle The fight of 'destruction thus threatening hair h. him from on high, foon put a flop to his joy and revelling. The pomp of his attendance, and the glitter of the carved plate, gave him no longer any pleasure. He dreads to stretch forth his hand to the table. He throws off the chaplet of roses. He bastens to remove from his dangerous situation, and at last begs the king to restore him to his former humble condition, having no defire to enjoy any longer fuch a dreadful kind of happiness. [Cic. Tusc. QUEST.]

TREPI-DATION, Or HURRY.

FEAR.

IV.

NARRATION.

NARRA-

THE prætor had given up to the triumvir, a woman of some rank, condemned for a capital crime, to be executed in the prison. He, who

This may be spoken with as much of the action proper to fear (see Fear, in the Essay, pag. 17.) as can be conve-

niently applied.

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who had charge of the execution, in consideration of her birth, did not immediately put her to death. He even ventured to let her daughter have access to her in the prison; carefully searching her, however, as she went in, lest she should carry with her any sustenance; concluding, that, in a few days, the mother must, of course, perish for want, and that the severity of putting a woman of family to a violent death, by the hand of the executioner, might thus be avoided. days passing in this manner, the triumvir begun to wonder, that the daughter still came to visit her mother, and could by no means comprehend, how the latter should live so long. Watching, therefore, carefully, what passed in the interview between them, he found, to his great aftonishment, WONDER. that the life of the mother had been, all this while, supported by the milk of the daughter, who came to the prison every day, to give her mother her breasts to suck. The strange contrivance between them was represented to the judges, and procured a pardon for the mother. Nor was it thought fufficient to give to fo dutiful a daughter, the forfeited life of her condemned mother, but they were both maintained afterwards by a pension fettled on them for life. And the ground, upon which the prison stood, was consecrated, and a temple to Filial Piety built upon it.

What will not filial duty contrive, or what DECLAbazards will it not run; if it will put a daughter E 3 upon

MATION 1.

See Admiration, in the Essay, pag. 22.

PITY.

ON.

upon venturing, at the peril of her own life, to maintain her imprisoned and condemned mother in fo unufual a manner. For what was ever heard of more strange, than a mother sucking the breasts of her own daughter? It might even feem so unnatural, as to render it doubtful, whether it might not be, in some fort, wrong; if it were not, that duty to parents is the first law of nature. [Val. Max. Plin.

HISTORICAL DESCRIPTION.

T UCIUS CATILINE, by birth a Pa-

trician, was, by nature, endowed with superior advantages both bodily and mental: but his dispositions were corrupt and wicked. From his youth, his supreme delight was in violence, 1 slaugh. ter, rapine, and intestine confusions; and such works were the employment of his earliest years. His constitution qualified him for bearing bunger, WONDER. cold, and want of fleep, to a degree exceeding belief. His mind was daring, subtle, unsteady. There was no character which he could not assume and put off at pleasure. Rapacious of what belonged to others; prodigal of bis own; violently bent on what-

of members in the first T.

¹ Enumeration requires a short pause between the particulars.

whatever became the object of his pursuit. He possessed a considerable share of eloquence; but little solid knowledge. His insatiable temper was ever pushing him to grasp at what was immoderate, romantic, and out of his reach.

About the time of the disturbances raised by Sylla, Catiline was seized with a violent lust of power; nor did he at all besitate about the means, fo he could but attain his purpose of raising himfelf to supreme dominion. His restless spirit was in Horror. a continual ferment, occasioned by the confusion of his own private affairs, and by the borrors of his guilty conscience; both which he had brought upon bimself by living the life above described. He was encouraged in his ambitious projects by the general corruption of manners, which then prevailed amongst a people infested with two vices, not less opposite to one another in their natures, than mischievous in their tendencies, I mean, luxury, and avarice. [Sal. Bell. CATILINAR.]

NARRA-TION.

AVERSI-

VI.

ARGUING M.

TO one, who has made the smallest progress in mathematics, can avoid observing, that mathematical demonstrations are accompanied with fuch a kind of evidence, as overcomes obstinacy E 4 infu-

pag. 19.

m See, in the Essay, the articles Arguing, Teaching, &c.

Hence it is, that so many learned men have laboured to illustrate other sciences with this sort of evidence; and it is certain, that the study of mathematics has given light to sciences very little connected with them. But what will not wrongheaded men abuse! This advantage, which mathematical reasoning has, for discovering truth, has given occasion to some to reject truth itself, though supported by the most unexceptionable arguments. Contending, that nothing is to be taken for truth, but what is proved by mathematical demonstration, they, in many cases, take away all criterion of truth, while they boast, that they defend the only infallible one.

But how easy is it to shew the absurdity of such a way of philosophising? Ask those gentlemen, whether they have any more doubt, that there were, in former times, such men, as Alexander and Casar, than whether all the angles of a plain triangle amount to the sum of one hundred and eighty degrees; they cannot pretend, that they believe the latter at all more firmly than the former. Yet they have geometrical demonstration for the latter, and nothing more than mere moral evidence for the former. Does not this shew, that many things are to be received, are astually received, even by themselves, for truth, for certain truth, which are not capable of mathematical demonstration?

Ther e

There is, therefore, an evidence, different from mathematical, to which we cannot deny our affent; and it is called by latter philosophers, moral evidence, as the persuasion arising from it is called moral certainty; a certainty as real, and as much to be depended upon, as mathematical, though of a different species. Nor is there any more difficulty in conceiving how this may be, than in conceiving, that two buildings may be both sufficiently substantial, and, to all the intents and purposes of buildings, equally so, though one be of marble, and the other of Portland stone.

The object of mathematics is quantity. The geometrician measures extension; the mechanic compares forces. Divinity, ethics, ontology, and history, are naturally incapable of mathematical disquisition, or demonstration. Yet moral subjects are capable of being enquired into, and truths concerning them determined in that way, which is proper to them, as well as mathematical in theirs; in the same manner, as money is reckoned by tale, bullion by weight, and liquors by measure, &c. [Graves. Orat. conc. Evid. MATHEM. ELEM. NAT. PHIL.]

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VII.

mortive this monetive eq. 50

ARGUING.

THE regularity of the motions and revolutions of the beavens, the sun, the moon, and numberless ftars"; with the distinction, variety, beauty, and order of celestial objects; the slightest observation of which feems fufficient to convince every beholder, that they cannot be the effect of chance; these afford a proof of a Deity, which seems irrefragable. If he, who furveys an academy, a palace, or a court of justice, and observes regularity, order, and economy, prevailing in them, is immediately convinced, that this regularity must be the effect of authority, and discipline, supporrted by persons properly qualified; how much more reason has he, who finds himfelf surrounded by so many and such supendous bodies, performing their various motions and revolutions, without the least deviation from perfect regularity, through the innumerable ages of past duration; how much more reason has he to conclude, that fuch amazing revolutions are governed by superior wisdom and power!

Is

WONDER.

Every body knows, that all the antients from Aristotle's time, held the Ptolemaic system, viz. of the earth's being unmoveable in the centre of the universe, and the whole heavens turning round her.

Is it not therefore aftonishing, that any man Conshould ever have dreamed of the possibility, that a beautiful and magnificent fystem might arise from the fortuitous concourse of certain bodies carried toward one another by I know not what imaginary impulse! I fee not, why he, who is capable of ascribing the production of a world to a cause so inadequate, may not expect, from the fortuitous feattering about of a fet of letters of ivory, or metal, a regular bistory to appear. But, I believe, he who hopes to produce, in this way, one fingle line, will find himself for ever disappointed. If the casual concourse of atoms has produced a whole universe, how comes it, that we never find a city, a temple, or so much as a portico, which are all less considerable works, produced in the same manner? One would imagine, they, who prate fo absurdly about the origination of the world, had no eyes, or had never opened them to view the glories of this immense theatre.

The reasonings of Aristotle, on this point, are "Let us suppose, says he, certain per- ARGUING fons to have been born, and to have lived to mature age, under ground, in habitations accommodated with all the conveniencies, and even magnificence of life, except the fight of this upper world. Let us suppose those persons to have heard by fame, of superior beings, and wonderful effects produced by them. Let the earth be ima- WONDER. gined fuddenly to open, and expose to the view of

DELIGHT

those subterraneans, this fair world, which we in-Let them be imagined to behold the face habit. of the earth diversified with bills and vales, with rivers and woods; the wide-extended ocean; the lofty fly; and the clouds carried along by the winds. Let them behold the fun, and observe his transcendent brightness and wonderful influence, as he pours down the flood of day over the whole earth. from east to west. And when night covered the world with darkness, let them behold the heavens adorned with innumerable stars. Let them observe the various appearances of the moon, now borned. then full, then decreafing. Let them have leifure to mark the rifing and fetting of the beavenly bodies, and to understand that their established courses have been going on from age to age. When they had furveyed and confidered all thefe things, what could they conclude, but that the accounts they had heard in their subterranean habitation, of the existence of superior beings, must be true, and that these prodigious works must be the effect of their power ?"

Thus Aristotle. To which I will add, that it is only our being accustomed to the continual view of these glorious objects, that prevents our admiring them, and endeavouring to come to right conclusions concerning the author of them. As if novelty were a better reason for exciting our enquiries, than beauty and magnificence. [Cic. NAT. DEOR. Lib. II.]

VIII.

VIII.

SNEER .

Receipt to make an Epic Poem.

OR the fable. Take out of any old poem, TEACHhistory-book, romance, or legend (for in- ING. flance, Geoffroy of Monmouth, or Don Belianis of Greece) those parts of the story, which afford most scope for long descriptions. Put these pieces together, and throw all the adventures into one tale, Then take a hero, whom you may choose for the found of his name, and put him into the midst of these adventures. There let him work for twelve books; at the end of which you may take him out ready to conquer, or to marry: it being necessary. that the conclusion of an epic poem be fortunate.

For the machines. Take of deities male and female as many as you can use. Separate them into two equal parts, and keep Jupiter in the middle. Let Juno put him in a ferment, and Venus mollify him. Remember on all occasions to make use of volatile Mercury. If you have need of devils, draw them from Milton; and extract your spirits

O The gravity of look and manner is to be kept up, as much in reading this, as if it were Aristotle's or Horace's serious directions on the same subject.

rits from Tasso. When you cannot extricate your bero by any buman means, or yourself by your wits, seek relief from beaven, and the gods will help you out of the scrape immediately. This is according to the direct prescription of Horace in his ART OF POETRY,

Nec deus intersit, nisi dignus vindice nodus Inciderit.

That is to say, A poet has no occasion to be at a loss, when the gods are always ready at a call.

For the descriptions, as a tempest, for instance. Take Eurus, Zephyrus, Auster, and Boreas, and cast them together in one verse. Add to these, of rain, lightning, and thunder (the loudest you can get) quantum sufficit. Mix your clouds and billows, till they foam; and thicken your description here and there with a quicksand. Brew your tempest well in your head, before you set it a blowing. For a battle. Pick half a dozen large bandfuls of images of your lions, bears, and other quarrelsome animals, from Homer's Iliad, with a spice or two from Virgil. If there remain an overplus, lay them by for a fkirmish in an odd episode, or so. Season it well with similies, and it will make an excellent battle. For a burning town, if you choose to have one, old Troy is ready burnt to your bands, &c. [Swift Vol. iv. p. 132.]

IX.

REMONSTRANCE, and CONTEMPT of Pride.

OES greatness secure persons of rank from infirmities either of body, or mind? Will the bead-ach, the gout, or fever, spare a prince, any more than a subject? When old age comes to lie beavy pupon him, will his engineers relieve him of the load? 9 Can his guards and fentinels, by doub- FEAR. ling and trebling their numbers, and their watchfulness, prevent the approach of death? Nay, if jealous, or even ill-humour, disturb his bappines, Conwill the cringes of his fawning attendants restore his tranquility? What comfort has he, in reflecting, (if he can make the reflection) while the colic like Prometheus's vulture, tears his bowels, that he is under a canopy of crimfon velvet fringed with gold? When the pangs of the gout, or stone, ANGUISH. extort from him screams of agony, do the titles of Highness or Majesty come sweetly into his ear? If he is agitated with rage, does the found of Se- Boast. rene, or Most Christian, prevent his staring, reddening.

QUESTI,

TEMPT.

P The word heavy to be dragged out as expressing distress. See Complaining, pag. 24.

This fentence [Can bis guards, &c.] to be spoken with fear. See Fear, pag. 17.

r If he is agitated, &c. to be spoken full-mouthed, as boasting. See Boaft ing, pag. 18.

LESSONS.

CON-

dening, and gnashing with his teeth, like a madman? Would not a twinge of the tooth-ach, or an offront from an inferior, make the mighty Casar forget, that he was emperor of the world? [Montaigne.]

X.

HORRORS of war.

TREPI-

Now had the Grecians fnatch'd a short repast,
And buckled on their shining arms in baste,
Troy rouz'd as soon: for on that dreadful day

PERPLEX-

Troy rouz'd as foon; for on that dreadful day. The fate of fathers, wives, and infants lay.

TREPI-

HORROR.

The gates unfolding pour forth all their train; Squadrons on squadrons cloud the dusty plain;

Squadrons on squadrons cloud the dusty plain;
Men, steeds, and chariots, shake the trembling ground;
The turnult thickers, and the shies resound

The tumult thickens, and the skies resound.

s And now with shouts the shocking armies clos'd, To lances lances, shields to shields oppos'd,

Host against bost their shadowy legions drew;

The sounding darts in iron tempests flew; Victors and vanquish'd join promiscuous cries;

Triumphant shouts t, and dying groans u arise; With streaming blood the slipp'ry fields are dy'd,

And flaughter'd heroes swell the dreadful tide.

Long,

tie

⁵ To be spoken quick and loud.

t To be spoken boldly.

[&]quot; To be spoken faintly, and with pity. See Pity, pag. 16.

Long as the morning beams increasing bright, O'er heav'n's clear azure spread the sacred light, Promiscuous death the fate of war confounds. Each adverse battle gor'd with equal wounds. But when the fun the height of heav'n ascends, . * The Sire of Gods his golden scales suspends With equal band. In these explores the fate Of Greece and Troy, and pois'd the mighty weight. Pres'd with its load the Grecian balance lies Low funk on earth; the Trojan strikes the skies. y Then Jove from Ida's top his borrors spreads; The clouds burst dreadful o'er the Grecian heads; Thick lightnings flash; the mutt'ring thunder rolls, Their strength he withers, and unmans their fouls. Before his wrath the z trembling hosts retire, The god in terrors, and the skies on fire.

AWE:

HORROR:

FEAR.

[Pope's Hom. IL. B. viii, v. 67.]

1:

g,

6.

XI. PETI-

^{*} To be spoken flowly, and with veneration. See Veneral tion, pag. 20.

Y To be spoken bollow, and full-mouthed.

To be spoken with a quivering voice.

XI.

PETITIONING with DEJECTION.

Passages taken from fundry petitions a presented to the French king by a disgraced minister. [Pens. Inc. Anc. Mod. p. 167.]

DEJECTI-

DEING weary of the useless life I live at pre-D fent, I take the liberty of imploring, with profound submission, your Majesty, that I may have leave to feek an bonourable death in your Majesty's After the disappointments, and reverses of Service. fortune, which I have had to struggle with, my expellations of rising again to prosperity, are brought low enough. But it would be a fatisfaction to me, that my real character were known to your Majesty; which if it were, I flatter myself, I should have your Majesty's indulgence, nay, your esteem. Refuse not, most gracious Sovereign, the means, for gaining this end, to a man, who is, ready to shed his blood in proof of his loyalty and affection to your Majesty. Were my own private interest alone concerned, I should be peculiarly cautious, how I intruded upon your Majesty with thefe

Hume. Remon.

Beseech-

^{*} Though petitions are commonly prefented in writing, yet they may be imagined to be addressed to the prince viva voce, and sometimes are.

may be forgiven, though I urge my fuit with some

to claim a total exemption from bardship. I pre-

I beseech your Majesty to have some consideration for my past services; and that a year's imprison-

ment, five years exile, the ruin of my fortune, the

submission, with which I have borne these punish-

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warmth and importunity. I do not presume, Sire, REMORSE.

tend to no right to live a life of indulgence. All I BESEECHask, is, to change one punishment for another. And

ments, and the zeal I still am ready to shew for your Majesty's service, may plead in my favour, and disarm your Majesty of your indignation

against me. It is true, that in making your Majesty the offer of my life, I offer what is of REMON. little value even to myself. But it is all I have to The misfortune I have lain under, these DEJECTI-

fix years, of your Majesty's displeasure, has rendered on. life so insipid to me, that, besides the bonour of losing it in your Majesty's service, the prospect of

an end being, by death, put to my vexations, makes the thought of my diffolution pleafing to me. If it sould seem good to your Majesty to finish my distresses the other way, I mean, by

your most gracious pardon, the obligation will be still greater; and to the zeal, I have for your Majesty's interest, I shall think myself obliged to add

gratitude suitable to so important a favour. with

FOUND SUBMIS-SION.

RESOLU-TION.

DEVOTI-ON.

HUMB. REMON.

with fuch fentiments, there is nothing I shall not be willing to enterprize for your Majesty's service. May beaven touch the beart of your Majesty, that you may at last forgive your sincerely penitent subjest. No one knows better than your Majesty, that it is as great to forgive, as to punish. If I alone am doomed to have no benefit from that goodness, which extends to so many, my lot must be peculiarly calamitous.

XII.

PRAISE under the appearance of blame b.

Voiture's whimsical commendation of the Marquis de Pisany's courage. [PENS. ING. ANC. MOD. p. 152.]

CONGRA-TULATI-ON.

T A M extremely glad to hear, that you are I grown so bardy, that neither labour, watching, sickness, lead, nor steel, can burt you. I could not WONDER, have thought, that a man, who lived on watergruel, should have so thick a skin; nor did I imagine you had a spell, by which you was powderproof. To account, how you come to be still alive,

C

b This is to be spoken in the same manner as if one was finding fault in earnest. For it is the character of Humour, to mean the contrary of what it feems to mean. And though the matter was originally part of a Letter, it may be imagined as Stoken.

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alive, after the desperate bazards you have run, is more than I can pretend to. But I had rather, it were by the help of the Devil bimself, than that you were as poor Attichy, or Grinville; if you were embalmed with the richest drugs of the East. To tell you my opinion plainly, Sir; let a man die for his countrey, or for honour, or what you please, I cannot help thinking, he makes but a filly figure c, when he is dead. It feems to me great pity, that some people should be fo careless about their lives, as they are. For, despicable as life is, a man, when he has lost it, is not worth balf what he was, when he bad it. In short, a dead king, a dead bero, or even a dead demy-god, is, in my mind, but a poor character; and much good may it do bim, who is ambitious of it.

CONGRA-TULATI-ON.

DISAP-PROBATI-ON.

CONCERN

REMON.

XIII.

A love-fick Shepherd's COMPLAINT d.

A well-a-day! bow long must I endure
This pining paine? Or who shall speed my cure?
Fond love no cure will have; seeks no repose;
Delights in grief, nor any measure knows.

LAMEN-TATION. ANGUISH.

Lo!

F 3

The speaker will naturally utter these words, filly figure, with a sprug.

d See Melancholy, pag. 16.

e The words pining pain cannot be spoken too slowly. See Complaining, pag. 24.

COM-PLAINT. Lo! now the moon begins in clouds to rife. The brightning stars bespangle all the skies. The winds are hush'd. The dews distil; and sleep Hath clos'd the eye-lids of my weary sheep.

Anguish. & I only with the prowling wolf confrain'd h All night to wake. With bunger be is pain'd, And I with love. His bunger be may tame; But who can quench, 'O cruel love! thy flame?

LAMEN-TATION.

Whilom did I, all as this popular fair, Up-raise my heedless head, devoid of care; 'Mong rustic routs the chief for wanton game; Nor could they merry make, till Lobbin came. Who better feen than I in shepherd's arts, To please the lads, and win the lasses' hearts? How deftly to mine oaten reed so sweet Wont they upon the green to shift their feet! And wearied in the dance bow would they yearn Some well-devised tale from me to learn? For many a fong, and tale of mirth, had I To chase the loit'ring sun adown the sky. But ab! fince Lucy coy deep wrought her spight Within my beart, unmindful of delight, The jolly youths I fly; and all alone To rocks and woods pour forth my fruitless moan.

Oh!

These four lines are to be spoken flowly, and with a torpid uniformity of tone.

⁵ The speaker is to seem roused here, as by a sudden pang.

h These four words to express extreme anguish.

A flop before and after the words, O cruel love; which are to be expressed with exclamation of anguish.

Oh! leave thy cruelty, relentless fair; E'er, lingering long, I perish through despair. Had Rosalind been mistress of my mind, Though not so fair, she would have prov'd more kind. O think, unwitting maid! while yet is time, How flying years impair the youthful prime! Thy virgin bloom will not for ever stay, And flow'rs, tho' left ungather'd, will decay. The flow'rs, anew, returning feafons bring; But faded beauty has no second spring. k_My words are wind! - She, deaf to all my cries, DESPAIR. Takes pleasure in the mischief of her eyes.

DEPRE-CATION.

Сом-PLAINT.

ADVICE.

[A. Philips.]

XIV.

REMONSTRANCE.

Part of Socrates's speech to Montaigne, in the French DIALOGUES OF THE DEAD. [PENS. ING. ANC. MOD. p. 117.]

INTIQUITY is an object of a peculiar fort: Distance magnifies it. If you had been personally acquainted with Aristotle, Phocion, and me; you would have found nothing in us very different from what you may find in people of your own age. What commonly prejudices us in favour of antiquity,

TEACH-

k A long paufe.

DISAP-PROBATI-

quity, is, that we are prejudiced against our own times. We raise the antients, that we may depress the moderns. When we antients were alive, we esteemed our ancestors more than they deserved. And our posterity esteem us more than we deserve. But the very truth of the matter is, our ancestors, and we, and our posterity, are all very much alike.

XV.

AUTHORITY, and FORBIDDING.

Jupiter forbids the gods and goddesses taking any part in the contention between the Greeks and Trojans.

NARRA-

A URORA now, fair daughter of the dawn, Sprinkled with rofy light the dewy lawn; When Jove conven'd the senate of the skies, Where high Olympus' cloudy tops arise. The sire of gods his awful silence broke; The beav'ns attentive trembled as he spoke; "Celestial states! immortal gods! give ear!; Hear our decree; and rev'rence what ye hear;

Auhori-

AWE.

TY.

The

I There are three pretty long pauses to be made in this line, at the words, states, gods, and ear. The words, Celestial states! may be spoken with the right arm extended, the palm upwards, and the look directed toward the right, as addressing that

The fix'd decree, which not all heav'n can move; Thou, Fate! fulfil it; and ye, Pow'rs! approve. m What god shall enter yon' forbidden field, Who yields affiftance, or but wills to yield, Back to the skies with shame he shall be driv'n, Galb'd with dishonest wounds, the scorn of beav'n; n Or from our facred bill with fury thrown Deep, in the dark Tartarean gulph shall groan; With burning chains fix'd to the brazen floors, And lock'd by bell's inexorable doors; As deep beneath th' infernal centre burl'd, As from that centre to th' æthereal world. Let each, submissive, dread those dire abodes, Nor tempt the vengeance of the God of gods. League all your forces, then, ye pow'rs above; Your strength unite against the might of Jove.

THREAT-

Chal-Lenging:

Let

that part of the assembly. The words, immortal gods! with the left arm extended, in the same manner, (the right continuing likewise extended) and the look directed toward the left-hand part of the assembly. And the words, give ear, with the look bent directly forward. See Authority, pag. 18.

m At the words, What god shall enter, the left arm, which should continue extended, with the right, to the beginning of this fourth line of the speech, may be drawn in, and placed upon the hip, while the right is brandished with the clenched sist, as in threatening. See Boasting, pag. 18.

n The speaker will naturally here point downward with the fore-finger of his right hand.

o "Let each", &c.] The speaker may here again extend both arms, as before, the open palms upwards, casting a look over the whole room, supposed to be filled with the gods. Let down our golden everlasting chain, [main. Whose strong embrace holds heav'n and earth and strive all, of mortal and immortal birth, To drag by this the thund'rer down to earth.

P Ye * strive in vain. If I + but stretch this band,

TEMPT. † CHAL-LENGING.

* Con-

I beave the gods, the ocean, and the land.

I fix the chain to great Olympus' beight,

And the vast-world hangs trembling in my sight.

For such I reign unbounded, and above;

And such are men, and gods, compar'd to Jove.

XVI.

SUBLIME DESCRIPTION.

An Ode, from the xixth Pfalm. [Spect. No. 465.]

I.

ADMIRA-

THE lofty pillars of the fky
And spacious concave rais'd on bigh
Spangl'd with stars, a shining frame,
Their great original proclaim.
Th' unweary'd sun, from day to day,
Pours knowledge on his golden ray,
And publishes to ev'ry land
The work of an Almighty hand.

VENERA-

II. Soon

The speaker will do well, here, to have his arms in any other posture, rather than extended; because, after the pause in the middle of the line, the right arm must be extended with great solemnity.

II.

Soon as the evining shades prevail,
The moon takes up the wond'rous tale,
And nightly to the list'ning earth
Repeats the story of her birth;
Whilst all the stars, that round her burn,
And all the planets in their turn,
Consirm the tidings, as they roll,
And spread the truth from pole to pole.

ADMIR

III.

What, tho' in folemn filence all
Move round the dark terrestrial ball?
What tho' no real voice, nor found
Amid their radiant orbs be found?
In Reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing, as they shine,
"The band, that made us, is divine."

QUEST:

VENERAS

XVII.

AN AUTA

XVII.

DESCRIPTION, sublime, and terrible.

The fight, about Patroclus's body, broke off by Achilles's appearing on the rampart, unarmed, and calling aloud. [Pope's Hom. IL. xviii. v. 241.]

ADMIRA-

HE bero rose,
Her Ægis Pallas o'er his shoulder throws;
Around his brows a golden cloud she spread;
A stream of glory flam'd above his bead.
As when from some beleaguer'd town arise
The smokes bigh-curling to the shaded skies
(Seen from some island o'er the main afar,
When men distress hang out the sign of war)
With long projected beams the seas are bright,
And heav'n's wide arch reflects the ruddy light;
So from Achilles' head the splenders rise,
Resecting blaze on blaze against the skies.
Forthmarch'd the chief, and, distant from the croud,
High on the rampart q rais'd his voice aloud.

With

If The reader will hardly need to be told, that such matter ought to be expressed with a raised voice.

With her own shout Minerva swells the sound; Troy starts astonish'd, and the shores rebound. As the loud trumpet's brazen mouth from far, With shrilling clangor sounds th' alarm of war, So high his dreadful voice the hero rear'd: Hofts drop'd their arms, and trembled as they heard; And back the chariots roll, and coursers bound. And steeds and men lie mingled on the ground. Aghast they see the living lightnings play, And turn their eyeballs from the flashing ray. Thrice from the trench his brazen voice he rais'd; And thrice they fled confounded and amaz'd. Twelve in the tumult wedg'd, untimely rush'd On their own spears, by their own chariots crush'd: While shielded from the darts, the Greeks obtain The long disputed carcase of the sain.

TERROR.

TREPI-

TERROR.

^{*} These three lines to be spoken quicker than the rest.

XVIII.

COMPLAINT.

Humorous petition of a French gentleman to the king, who had given him a title, to which his income was not equal, by reason of the weight of the taxes levied from his estate. [Pens. Ing. Anc. Mod. p. 428.]

[After acknowledging the honour done him by the king's conferring on him a title, he goes on as follows.]

Com-PLAINT.

VEXATI-

APPRE-

TOUR Majesty has only made me more unbappy by giving me a title. For there is nothing more pitiable than a gentleman loaded with a knapfack. This empty found, which I was fuch a fool as to be ambitious of, does not keep away bunger. I know well enough, that glory makes us live after we are dead; but in this world, a man has but a poor time on't, if he has not a bit of bread to put in his mouth. I had but a little bit of land on the banks of the Rhone, on which I made a shift to live. But as it is now taxed, any body may have it for me; for I suppose I shall foon, with my title and estate, be glad of an almsbouse for my seat. I have no resource, if there be a profecution commenced against me, as they threaten.

threaten, but in your Majesty's goodness. If in deed, my fate is to be decided by that, I am in Comport no danger, but shall laugh at them all. If your Majesty were to seize my poor patrimony whole, Deprewhat would a sew acres of marsh-land be to the mighty monarch of France and Navarre? It | bears pomp. nothing but willows, + and your Majesty values no trees, but the laurel. I, therefore, beseech your + Submission. Majesty to give me leave to enjoy what my little soon.

Intreatished asks of your Majesty is — That your Mains.

XIX.

TERRIBLE DESCRIPTION.

I N elder days, e'er yet the Roman bands
Victorious, this our distant world subdu'd,
A spacious city stood, with sirmest walls
Sure mounded, and with num'rous turrets crown'd,
Aerial spires and citadels, the seat
Of kings and beroes resolute in war;
Fam'd Ariconium; uncontroul'd and free,
Till all-subduing Latian arms prevail'd.
Then likewise, tho' to foreign yoke submiss,
Unlevel'd she remain'd; and ev'n till now
Perhaps had stood, of antient British art
A pleasing monument, not less admir'd
Than what from Attic, or Etruscan bands

NARRA-

Arofe;

LESSONS.

AWE. NARRA- Arose; had not the beav'nly pow'rs averse
Decreed her final doom. And now the fields
Labour'd with thirst. Aquarius had not shed
His wonted show'rs, and Sirius parch'd, with beat
Solstitial, the green berb. Hence 'gan relax

HORROR.

The earth's contexture. Hence Tartarian dregs, Sulphur, and nitrous spume, enkindling fierce Bellow'd tremendous in her darksome caves. More dismal than the loud disploded roar Of brazen enginry, that ceaseless storm The bastion of a well-built city, deem'd Imprenable. Th' infernal winds, till now Closely imprison'd, by Titanian warmth Dilating, and with uncluous vapour fed, Disdain'd their narrow cells; and, their full strength Collecting, from beneath the folid mass Up-beav'd, and all her caftles rooted deep Shook from their lowest seat. Old Vaga's stream Forc'd by the sudden shock, her wonted track For look, and drew her bumid train allope. Wrinkling her banks. And now the lowring sky, The baleful lightning, and loud thunder, voice Of angry beav'n, fierce roaring, with difmay

AwE.

TREPI. The boldest hearts appal'd. Where should they turn Distress'd? Whence seek for aid? When from below Hell threatens; and when fate supreme gives signs

DESPAIR. Of wrath and desolation. Vain were vows,

And

⁵ To be spoken quick from the words, Where should, to de-folation.

And plaints, and suppliant bands, to heav'n erect!

Yet some to temples sled, and humble rites

Perform'd to Thor and Woden, fabled gods,

Who with their voi'ries in one ruin shar'd,

O'erwhelm'd and crush'd. Others in frantic mood,

Run howling through the streets. Their hideous

yells

Rend the dark welkin. Horror falks around HORROR? Wild flaring, and his fad concomitant Despair, of abject look. At ev'ry gate TREPIDAT The thronging populace with baffy strides TION. Press furious, and, too eager of escape, Obstruct the spacious way. The rocking street Deceives their footsteps. Too and fro they reel Assonish'd, as with wine o'ercharg'd. When lo! HORROR; The parched earth her riven mouth disparts Horrible chasm profound! With swift descent Old Ariconium finks; and all her tribes. Heroes, and senators, down to the realms Of endless night. Mean while the loosen'd winds Infuriate, molten rocks and globes of fire Hurl bigb above the clouds; till all their force Consum'd, her rav'nous jaws, earth, satiate, clos'd. [A Philips.]

XX. R1-

.sensoli

DICTAT.

RIDICULE.

Swift's on Transubstantiation t. [TALE OF A Tub, Sect. IV.]

Scene Lord Peter's house; a table covered, with plates, knives and forks, and a brown loaf in the middle of the table.

Lord Peter, Martin, Jack.

Peter. RREAD, gentlemen, bread is the staff ING. of life. In bread is contained, inclusive, the quintessence of beef, mutton, veal, venison, partridge, plumb-pudding, and cuftard; and, to render all complete, there is intermingled a due quantity of water, whose crudities are corrected by yeast. and which therefore becomes, to all intents and

purposes, a wholesome fermented liquor diffused through the mass of the bread. Therefore he, who

* A pupil, in order to his expressing properly this lesson, must be let a little into the author's plot; that by Peter is meant the Pope, by Martin, the Lutheran church, and by Jack, the Calvinists. That, in this passage he exposes the doctrine of the wafer's being transubstantiated into the real body of Christ; the papists refusing the cup to the laity; the arrogance of the popes; and the evils arifing from perfecution.

who eats bread, at the same time eats the best of food, and drinks the best of liquors. Come on, bro- Inviting thers, the cause is good; fall to, and spare not. Here is a shoulder of excellent Banstead mutton [pointing to the brown loaf] as ever was cut with knife. Here you may cut, and come again. But, now I think on it, I had better help you myfelf. now my hand is in. Young people are bashful. Come, brother Martin, let me help you to this flice.

Martin. My lord! [fo Peter ordered his brothers to call him] I doubt, with great submission, here is some little mistake. In my humble

SURPRIZE SUBMIS-

SION.

Peter. What you are merry? Come then, let us PEEVISHbear this jest, your bead is so big with.

Martin. No jest indeed my lord. But unless Submis-I am very much deceived, your lordship was pleased, a little while ago, to drop a word about mutton; and I should be glad to see it upon the table.

Peter. How! I don't comprehend you.

PEEVISH.

Jack. Why, my lord, my brother Martin, I Submissuppose, is bungry, and longs to see the shoulder of Banftead mutton, you spoke of, come to table. -

Peter. Pray explain yourselves, gentlemen. PEEVISH. Either you are both out of your wits, or are difposed to be merry a little unseasonably. You had better keep your jokes till after dinner. Brother RECOL. Martin, if you don't like the flice I have helped LECTION. you to, I will cut you another; though I should think it the chiece bit of the whole shoulder.

G 2

Martin.

AFFIR-MATION.

ING.

TION.

Martin. What then, my lord, is this brown QUEST. WONDER. loaf a shoulder of Banstead mutton all this while?

Peter. Pray, Sir, leave off your impertinence, REPROV-ING. and eat your victuals, if you please. I am not disposed to relish your wit at present.

> Martin. May I then, my lord, be foufed over bead and ears in a borfe-pond, if it feems to my eyes, my fingers, my nose, or my teeth, either less or more, than a flice of a stale fixpenny brown loaf.

Jack. If I ever faw a shoulder of mutton in my life look fo like a fixpenny brown loaf, I am an old bafket-woman.

Peter. Look you, gentlemen, to convince you, REPROVwhat a couple of blind, positive, ignorant puppies you are, I will use but one plain argument. The d-l roaft both your fouls on his gridiron to all EXECRAeternity, if you don't believe this [clapping his hand upon the brown loaf] to be a shoulder of as good mutton as ever was fold in Leadenball-market.

Martin. Why, truly, upon more mature con-RECOL-Aderation. LECTION.

> Jack. Why, ay, now I have thought better on the thing, your lordship feems to be in the right.

Peter. O now you are come to yourselves. RECONCI-LIATION. Boy, fill me a bumper of claret. Come, brothers, here is good bealth to you both.

Martin and Jack. Thank your good lordship, SUBMISand shall be glad to pledge you. SION.

Peter.

Peter. That you shall, my boys. I am not a man to refuse you any thing in reason. A moderate glass of wine is a cordial. There. [Giving them GIVING. a crust each. There is a bumper a piece for you. True natural juice of the grape. None of your nasty balderdash vintners brewings. - What now! [Observing them to stare.] Are you at your doubts again? Here Boy. Call neighbour Dominic " the blacksmith here. Bid him bring his tongs with him. Red bot - d'ye bear. I'll teach you to doubt.

THREAT-ENING.

* Come, Jack. This house is like to TREPIbe too bot for you and me foon. He is quite raving mad. Let's get away y as fast as we can.

DATION.

Jack. A plague on his crazy head. If ever I put my nose within his door again, may it be pinched off in good earnest. Exeunt running.

Common of Marie Land 1 1000

more to fision nomercy on in my fish appoint the ear sight full of a release or flatstraint for the million

¹² Saint Dominic was the inventor of the inquisition.]

^{*} To be spoken quick to the end.

y Separation of the protestants from the Romish church.

XXI.

EXHORTATION.

Prologue to Cato by Mr. Pope.

TEACH-O wake the foul by tender strokes of art; JNG. To raise the genius, and to mend the heart; Cou-To make mankind in conscious virtue bold, RAGE. Live o'er each scene, and be what they behold; TEACH-For this the tragic muse first trod the stage, ING. Commanding tears to stream through ev'ry age. Tyrants no more their savage nature kept, WONDER. And foes to virtue wonder'd how they wept. 2 Our author shuns by vulgar springs to move, CON-TEMPT. The bero's glory, or the virgin's love. In pitying love, we but our weakness shew, And wild ambition well deserves its woe. Here tears shall flow from a more gen'rous cause, Exci-TING. Such tears as patriots shed for dying laws.

He

The words, mend the heart, may be expressed with the right band laid upon the breast.

^{*} I question, whether all readers of this line [Our author huns, &c.] understand it as the author meant it. The sense, in plain prose, would be, "Our author thinks it beneath him to endeavour to affect you by the common subject of tragic distress, as the fall of a prince, or statesman, or the missor"tunes accasioned by love."

He bids your breast with antient ardors rise. And calls forth Roman drops from British eyes. Virtue confest in buman shape he draws, What Plato thought, and godlike Cato was ; VENERA-TION. No common object to your fight displays : But what with pleasure Heav'n itself surveys, AWE. ESTEEM. A brave man struggling in the storms of fate, And greatly falling with a falling state. While Cato gives his little senate laws, What bosom b beats not in his countrey's cause? EAR-NESTNESS Who fees him all, but envy's ev'ry deed? Who hears him groan, and does not wish to bleed? Ev'n when proud Cæsar 'midst triumphal cars, CON-TEMPT. The spoils of nations, and the pomp of wars, Ignobly vain, and impotently great, Shew'd Rome her Cato's figure drawn in state, DEJEC-TION. As her dead father's rev'rend image past, The pomp was darken'd, and the day o'ercast; The triumph ceas'd. Tears gust'd from ev'ry eye; GRIEF. The world's great vistor pass'd unbeeded by. CON-TEMPT. Her last good man dejected Rome ador'd, And honour'd Cafar's less than Cato's sword. GRIEF. Britons attend. Be worth like this approv'd, TEACH-ING. And shew, you have the virtue c to be mov'd. With bonest scorn the first fam'd Cato view'd CON-TEMPT, Rome learning arts from Greece, whom she subdu'd. G 4 Our

b The words, What bosom beats not, may be spoken with the right hand pressed to the breast.

So may the word, wirtue.

LESSONS.

Our scene precariously sublists too long
On French translation, and Italian song.

Exciting Dare to have sense yourselves: Affert the stage.
Be justly warm'd with your own native rage.

Such plays alone should please a British ear,
As Cate's self had not disdain'd to bear.

XXII.

Humorous scene between Dennis the critic (satyrically represented by Swist, as mad) and the Doctor.

Scene Dennis's garret.

Dennis, Doctor, Nurse, Lintot the bookseller, and another author.

Dennis. [Looking wife, and bringing out his words flowly and formally.]

WARN.

BEWARE, Doctor, that it fare not with you, as it did with your predecessor, the famous Hippocrates, whom the mistaken citizens of Abdera fent for, in this very manner, to cure the philosopher Democritus. He returned full of admiration at the wisdom of the person, whom he had supposed a lunatic. Behold, Doctor, it was thus that Aristotle himself, and all the great antients, spent their

LESSONS.

their days and nights, wrapped up in criticism, and beset all round with their own writings. As for me, be assured, I have no disease, besides a swelling in my legs, of which I say nothing, since your art may farther certify you.

Doctor. Pray, Sir, how did you contract this

swelling?

Dennis. By criticism.

Doctor. By criticism! That's a distemper, I have never heard nor read of.

Dennis. Death, Sir! A distemper! It is no distemper; but a noble art. I have fat fourteen hours a day at it, and are you a dostor, and don't know, that there is a communication between the brain and the legs?

Doctor. What made you fit so many hours, QUEST.

Dennis, Cato, Sir.

Doctor. Sir, I fpeak of your distemper. What gave you this tumour?

Dennis. Cato, Cato, Cato d.

Nurse. For God's sake, Doctor, name not this evil spirit; it is the whole cause of his madness. Alas! poor master will have his fits again.

[Almost crying.]

Lintot. Fits! with a pox! A man may well have fits, and swell'd legs, that fits writing four-

QUESTI-

Wonder.

SUDDEN ANGER.

Con-

CON-TEMPT.

EARNEST.

PEEVISH.

INTREAT.

GRIEF.

WONDER.

teen

d He published Remarks on Cato, in the year 1712.

teen bours in a day. The Remarks, the Remarks, have brought all his complaints upon him.

Doctor. The Remarks! What are they? QUEST.

WONDER. Dennis. Death! Have you never read my Remarks? I'll be bang'd, if this niggardly bookseller PEEVISHhas advertised the book as it should have been.

> Lintot. Not advertise it, quotha! Pox! I have laid out pounds after pounds in advertifing. There has been as much done for the book, as could be done for any book in Christendom.

Doctor. We had better not talk of books, Sir. ONING. I am afraid, they are the fuel that feed his delirium. Mention books no more.

> I desire a word in private with this gentleman. I suppose, Sir, you are his apothecary.

Gent. Sir, I am his friend.

Doctor. I doubt it not. What regimen have you observed, fince he has been under your care? You remember, I suppose, the passage in Celsus; which fays, " If the patient, on the third day, " have an interval, suspend the medicaments at " night." Let fumigations be used to corroborate the brain. I hope, you have, upon no account, promoted sternutation by Hellebore?

Gent. Sir, you mistake the matter quite.

What! An apothecary tell a physician, Doctor. he mistakes! You pretend to dispute my prescription! Pharmacopola componat. Medicus solus præscribat. Fumigate him, I say, this very evening, while he is relieved by an interval.

Dennis.

CAUTI-

QUEST.

· TEACH-ING.

PRIDE and -ANGER.

Аптно-RITY.

Dennis. Death, Sir! Do you take my friend Anger. for an apothecary! A man of genius and learning for an apothecary! Know, Sir, that this gentleman professes, like myself, the two noblest sciences in the universe, Criticism, and Poetry. By the immortals, he bimself is author of three whole paragraphs in my Remarks, had a hand in my Public Spirit, and assisted me in my description of the Furies and infernal regions in my Appius.

Lintot. He is an author. You mistake the gentleman, Doctor. He has been an author these twenty years, to his bookseller's knowledge, if Sneer. to no one's else.

Dennis. Is all the town in a combination? Shall VEXATIpoetry fall to the ground? Must our reputation in
foreign countries be quite lost? O destruction! Perdition! Cursed Opera! Confounded Opera! As poetry once raised cities, so, when poetry fails, cities
are overturned, and the world is no more.

Doctor. He raves, he raves. He must be Anxiety pinioned, he must be strait-waistcoated, that he may do no mischief.

Dennis. O I am fick! I am fick to death.

Doctor. That is a good symptom; a very good Comfymptom. To be fick to death (fays the modern fort. theory) is symptoma præclarum. When a patient is sensible of his pain, he is balf cured. Pray, Quest. Sir, of what are you fick?

Dennis.

[•] He wrote a Treatife to prove, that the decay of public spirit proceeds from the Italian Opera.

PEEVISH-

Dennis. Of every thing. Of every thing. I am fick of the fentiments, of the distion, of the protasis, of the epitasis, and the catastrophe.—Alas for the lost drama! The drama is no more.

OBSEQUI-OUSNESS. Nurse. If you want a dram, Sir, I will bring you a couple of penn orths of gin in a minute. Mr. Lintot has drank the last of the noggen.

PEEVISH.

Dennis. O scandalous want! O shameful omisfion! By all the immortals, here is not the shadow of a peripatia! No change of fortune in the tragedy.

OBSEQ.

Nurse. Pray, Sir, don't be uneasy about change. Give me the fixpence, and I'll get you change immediately at the gin-shop next door.

DIRECT-

Doctor. Hold your peace, good woman. His fit increases. We must call for belp. Mr. Lintot a — bold bim, pray. [Doctor gets behind Lintot.]

FEAR.
Anxiety

Lintot. Plague on the man! I am afraid, he is really mad. And, if he be, who, the devil, will buy the Remarks? I wish [scratching his head] he had been best-t, rather than I had meddled with his Remarks.

DIRECT-

ANXIETY

Doctor. He must use the cold bath, and be cupped on the bead. The symptoms seem desperate. Avicen says, "If learning be mixed with a brain, "that is not of a contexture fit to receive it, the brain ferments, till it be totally exhausted." We must endeavour to eradicate these indigested ideas out of the pericranium, and to restore the patient to a competent knowledge of bimself.

Dennis.

Dennis. Caitiffs stand off! Unhand me miscreants! Fury The Doctor, the nurse, and Lintot, run out of the room in a hurry, and tumble down the garret flairs all together.] Is the man, whose labours are calculated to bring the town to reason, mad? Is the man, who fettles poetry on the basis of antiquity, mad? See Longinus in my right hand, and Aristotle in my left ! [Calls after the Doctor, the bookfeller, and the nurse, from the top of the flairs.] I am the only man among the moderns, that support the venerable antients. And am I to be affaffinated? Shall a bookfeller, who has lived upon my labours, take away that life, to which he owes his support? [Goes into his garret, and shuts the door.]

XXIII.

ADORATION.

Milton's Morning Hymn. [PARAD. LOST. B. v. v. 153.]

HESE are thy glorious works, Parent of good TION. Almighty! Thine this universal frame, Thus wondrous fair! Thyself f how wondrous then Un-

VENERAS

ADMIRA-TION.

f "Thyfelf how wondrous," &c. The fenfe, in profe, would be, "If thy works be so wonderfully excellent, thine own ori-" ginal excellence is unspeakable and inconceivable." It is not.

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LESSONS.

VENERA- Unspeakable! who sit's above the heav'ns,

To us invisible, or dimly seen

In these thy lowest works; yet these declare

Love Thy goodness beyond thought, and pow'r div

LOVE Thy goodness beyond thought, and pow'r divine.

with Vener.

Sacred Angels! For ge behold him, and with songs

RAPTURE And charal symphonies day without night

And choral symphonies, day without night,
Circle his throne rejoicing. h Ye in heav'n!
On earth join all ye creatures to extol
Him first, Him last, Him midst, and without end.
Fairest of stars, last in the train of night,
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With the bright singlet to project him in the school

With thy bright circlet! praise him in thy sphere, While morn arises, that sweet hour of prime.

Thou, sun, of this great world both eye and soul,

ADMIR.

Acknow-

not, I believe, generally understood so, else readers would not (as I have heard many) make a pause between the word then, and unspeakable.

8 The reader need scarce be told, that such matter ought to be expressed with as much smoothness and liquidity of utterance as possible.

h "Ye in beav'n." This is generally ill pointed. These words are a complete sentence. The meaning is, "I call on "you [Angels] to praise God in your celestial babitation." And then the poet goes on to call on the terrestrials to join their humble tribute.

i "Thou, sun, of this," &c. To be spoke a little more ore rotundo, or full-mouthed, than the foregoing, to image the stupendous greatness of a world of sire, equal, as supposed by astronomers, to a million of earths.

Acknowledge Him thy greater. Sound his praise In thy eternal course, both when thou climb'st, And when bigh noon hast gain'd, and when thou fall'st. LOWLY SUBMIS-

Moon, that now meet'st the orient sun, now fly'st With the fix'd stars, fix'd in their sphere on bigh, And ye sive other wand'ring orbs, that move In mystic dance, not without song! resound His praise, who out of darkness call'd up light. Air, and ye elements, the eldest birth

RAPTURE

Of nature's womb, that in quaternion run

Perpetual circle, multiform; and mix

And nourish all things; let your ceaseless change

Vary to our great Maker still new praise.

Ye mists, and exhalations, that now rise

From hill, or steaming lake, dusky, or grey,

Till the sun paint your sleecy skirts with gold,

In bonor to the world's great Author rise;

Whether to deck with clouds th' uncolour'd sky,

Or cheer with falling show'rs the thirsty ground,

Rising, or falling, still advance his praise.

His praise, ye winds, that from four quarters blow,

Breathe soft or loud; and wave your tops, ye pines,

Fountains, and ye that warble, as ye flow,
Melodious murmurs, warbling tune his praise.
Join voices, all ye living souls. Ye birds,
That singing up to beav'n's bigh gate ascend,

With ev'ry plant, in fign of worship wave.

Bear on your wings, and in your notes his praise. Ye that in waters glide, and ye that walk

The

LESSONS.

The earth, and stately tread, or lowly creep.

Witness, if I be filent, morn or ev'n,

To bill, or valley, fountain, or fresh shade

Made vocal by my song, and taught his praise.

Hail universal Lord ! Be bounteous still,

To give us only good; and if the night

Have gather'd ought of evil, or conceal'd,

Disperse it, as now day the dark dispels.

PRO-FOUND SUBMIS-

XXIV.

PEEVISHNESS.

The scene between Priuli, a Venetian senator, and Jassier, who had married his daughter without his consent, and being afterwards reduced to poverty, and soliciting his father-in-law to relieve his distress, receives the following treatment. [Venice Preserved.]

Priuli and Jaffier.

PEEV.

Pr. No more! I'll bear no more. Be gone, and leave me.

COURAGE

Jaff. Not hear me! By my fufferings but you shall.

REMON.

My lord! my lord! I am not that abjest wretch You think me. Where's the diff'rence, throws me

So far behind you, that I must not speak to you?

LESSONS.

PERV.

Have you not wrong'd me? Iaff. Could my nature e'er

COURAGE

But have endur'd the thought of doing wrong, I need not now thus low have bent myself

> DISTRESS REMON.

To gain a bearing from a cruel father. You cannot fay, that I have ever wrong you.

PEEVISH.

Pr. I fay, you've wrong'd me in the nicest point, The bonour of my bouse. You can't defend

Your baseness to me. When you first came home, REMON. From travel, I with open arms receiv'd you,

Pleas'd with your feeming virtues; fought to raise you.

CHIDINGS

My bouse, my table, fortune, all was yours. And, in requital of my best endeavours, You treacherously practis'd to undo me;

Seduc'd the joy of my declining age,

My only child, and stole her from my bosom.

REMON.

Is this your gratitude to him who fav'd Your daughter's life? You know, that, but for me, You had been childless. I restor'd her to you, When funk before your eyes amidst the waves,

SELF-DE-FENCE.

I bazarded my life for ber's; and she Has richly paid me with her gen'rous love.

Pr. You stole her from me, like a thief you stole her.

PROACH-

At dead of night. That curfed hour you chose To rifle me of all my heart held dear. But may your joy in her prove false as mine. May the bard band of pinching poverty

EXECRA-TION.

Oppress and grind you; till at last you find

The

H

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LESSONS.

CHIDING.

The curse of disobedience all your fortune.

Home, and be humble. Study to retrench.

Discharge the lazy vermin of thy hall,

Those pageants of thy folly.

Reduce the glitt'ring trappings of thy wife

To humble weeds fit for thy narrow state.

Then to some suburb-cottage both retire,

And with your starveling brats enjoy your misery.

Home, home, I say.

[Exit.]

XXV.

CONTEMPT of the common objects of pursuit.

From Mr. Pope's Essay on Man.

TEACH-

RAMON

HONOUR and Shame from no condition rise;
Act well your part: There all the honour lies.
Fortune in men has some small difference made;
One flaunts in rags; one flutters in brocade;
The cobler apron'd, and the parson gown'd;
The friar booded, and the monarch crown'd.
"What differ more (you cry) than crown and cowl?"
k I'll tell you, friend! A wise man and a fool.

QUEST.

ING.

You'll

k This line ["I'll tell you friend," &c] may be expressed in a fort of important half-whisper, and with significant hals, and nods, as if a grand secret was told.

You'll find, if once the wife man acts the monk; Or, cobler-like, the parson will be drunk; + Worth makes the man, and * want of it the fellow;

† Appro-

TEACH-

ING.

The rest is all but leather, or prunella.

* CON-TEMPT. SNEER.

Stuck o'er with titles, and hung round with strings, That thou may'lt be by kings, or whores of kings. Boast the pure blood of an illustrions race In quiet flow from Lucrece to Lucrece:

Con-

But by your father's worth if yours you rate, Count me those only, who were good and great.

Go! if your antient, but ignoble blood, Has crept through scoundrels ever since the flood;

Go! and pretend, your family is young; Nor own, your fathers have been fools to long.

What can ennoble fots, or flaves, or cowards? Alas! not all the blood of all the Howards.

Look next on greatness. Say, where greatness Quest.

Where, but among the beroes, and the wife.

Heroes are all the fame, it is agreed,

From Macedonia's madman to the Swede.

The whole strange purpose of their lives to find,

SNEER.

Or make — an enemy of all mankind.

Not one looks backward: onward still he goes;

Yet ne'er looks forward, farther than his nose.

CON-TEMPT.

H₂ No

I have put a pause after make, though contrary to general rules, to mark the antithesis between sind, and make, more diffinctly.

100

REMON.

AVERS.

BATION.

ADMIR.

SUPERI-OR NEG-

LECT.

LESSONS.

No less alike the politic and wise;

m All sly, slow things, with circumspective eyes.

Men in their loose, unguarded hours they take;

Not that themselves are wise; but others weak.

But grant that those can conquer; these can cheat;

'Tis phrase absurd to call a villain great.

'Tis phrase absurd to call a villain great.
Who wickedly is wise, or madly brave,
Is but the more a sool, the more a knave.
Who noble ends by noble means obtains,

Or, failing, smiles in exile, or in chains, Like good Aurelius let him reign; or bleed Like Socrates; that man is great indeed.

What's fame? A fancy'd life in others' breath;
A thing beyond us, ev'n before our death.
Just what you hear's your own; and what's unknown,

The same (my lord!) if Tully's, or your own.

All, that we feel n of it, begins, and ends,
In the small circle of our foes, or friends;
To all besides as much an empty shade,
An Eugene living, as a Casar dead;
Alike or when, or where, they shone, or shine,
Or on the Rubicon, or on the Rhine.
A wit's a feather; and a chief a rod;
An honest man's the noblest work of God.

CONT.

Fame

ni "All fly, flow things," to be pronounced very flowly, and with a cunning took.

n " All that we feel," &c. to be expressed with the right bank. laid upon the breast.

LESSONS.

TOI

Fame but from death a villain's name can fave. As justice tears his body from the grave; When what t' oblivion better were resign'd, Is hung on high to poison half mankind. All fame is foreign; but of true desert; Plays round the head; but comes not to the heart o. One felf-approving bour whole years outweighs Of supid starers, and of loud buzzas; And more true joy Marcellus exil'd feels. Than Cæsar with a senate at his heels.

In parts superior what advantage lies? Tell (for you can) what is it to be wife? Tis but to know, how little can be known: To fee all others' faults, and feel our own: Condemn'd in bus'ness, or in arts, to drudge Without a second, and without a judge. Truths would you teach, or fave a finking land, All fear; none aid you; and few understand. Painful pre-eminence! yourself to view Above life's weakness, and its comforts too.

Bring then these bleffings to a strict account; Make fair deductions: fee to what they mount. How much of other each is sure to cost; How each for other oft is wholly loft; How inconfistent greater goods with these; How fometimes life is risqu'd, and always ease;

Think.

- "comes not to the beart," to be spoken with the right hand laid upon the breaft. And - "Marcellus exil'd feels," below.

AVERS. BLAMING

SUPER. NEGLECT

CONT. ADMIR.

CONT. QUEST.

RESP. CONCERN

SUFFER-ING.

ARGUING

IC2

LESSONS.

Think. And if still fuch things thy envy call, Say, would'st thou be the man to whom they fall? QUEST. To figh for ribbands if thou art fo filly, CON-TEMPT. Mark how they grace Lord Umbra, or Sir Billy.

Is yellow dirt the passion of thy life;

Look but on Gripus, or on Gripus' wife.

If parts allure thee, think how Bacon shin'd, CONCERN. The wifest, brightest, meanest of mankind:

Or ravish'd with the whistling of a name, and has CONT. See Cromwell damn'd to everlasting fame: AVERS.

If all united thy ambition call, TEACH-ING. From antient story learn to forn them all.

CLOWNISH BASHFULNESS, and AWKWARDNESS.

Tracks would routered, or fre

The meeting between Humphry Gubbin, and Mr. Pounce. [TEND. HUSB.]

Humph. T TOW prettily this park is flock'd FOOLISH WONDER. with foldiers, and deer, and ducks, and ladies .- Ha! Where are the old fellows gone? Where can they be, trow? - I'll ask these people. -A-a-a- you pretty young gentleman [to Fainlove] did you see Vather?

Fain. Your father, Sir?

Humph.

QUEST.

Humph. Ey, my Vather, a weezle fyaced, cross old gentleman with spindle-shanks?

Fain. No. Sir.

Humph. A crab-stick in his hand.

Pounce. We have met no body with these marks. But, sure, I have seen you before. - Are ATTEN. not you Mr. Humphry Gubbin, son and beir to Sir Quest. Harry Gubbin?

Humph. Ey, ey, an that were all, I'fe his fon; but how lung I shall be his beir, I can't tell : for a talks o' disinheriting on ma every day.

Pounce. Dear Sir, I am glad to fee you. I Joy. have had a defire to be acquainted with you ever fince I faw you clench your fift at your father, when his back was turned toward you. I love a young man of spirit.

Why, Sir, would it not vex a man Humph. to the very beart, blood, and guts on him, to have a crabbed old fellow snubbing a body every minute before company?

Pounce. Why, Mr. Humphry, he uses you Excir-ING. like a boy.

Humph. Like a boy, quotha! He uses me like a dog. A lays me on now and then, e'en as if a were a breaking a bound to the game. -You can't think what a tantrum a was in this morning, because I boggled a little at marrying my own born cousin.

COM-PLAINING

Pounce. A man can't be too scrupulous, Mr. CAU Humphry; a man can't be too scrupulous.

Humph.

H 4

LESSONS.

Com-

Humph. Why, Sir, I could as foon love my own flesh and blood. We should squabble like brother and sister, not like man and wife. Do you think we should not, Mr. —— Pray, gentle-

QUEST.

you think we should not, Mr. — Pray, gentlemen, may I crave your names?

CURIOSI-

Pounce. Sir, I am the very person, that has been employed to draw up the articles of marriage between you and your cousin.

WONDER.

Humph. Ho, ho! fay you so? Then, may-hap, you can tell one some things one wants to know.——A—a— pray, Sir, what estyeate am I heir to?

INFOR.

Pounce. To fifteen bundred pounds a year, intailed estate.

Joy.

Humph. 'Sniggers! I'se glad on't with all my beart. And—a—a— can you satisfy ma in another question—Pray, how old be I?

QUEST.
INFOR.

Pounce. Three and twenty last March.

VEXATI-

ON.

Humph. Plague on it! As fure as you are there, they have kept ma back. I have been told, by goody Clack, or goody Tipple, I dan't know which, that I was born the very year the stone pigstye was built; and every body knows the pigstye in the back close is three and twenty year ald. I'll be duck'd in a borse-pond, if here has not been tricks play'd ma. But, pray, Sir, mayn't I crave your name?

QUEST.

Pounce. My name, Sir, is Pounce at your fervice.

Humph.

Humph. Pounce with a P-?

Pounce. Yes, Sir, and Samuel with an S.

Humph. Why then, Mr. Samuel Pounce, EARNEST [chuckling, and riggling, and rubbing his hands earnestly] do you know any clever gentlewoman of your acquaintance, that you think I could like. For I'll be hang'd like a dog, an I han't taken a right down aversion to my cousin, ever since Vather proposed her to ma.—And since every body knows I came up to be married, I shou'd not care to go down again with a flea in my ear, and look balk'd, dy'e see.

Pounce. [After a pause.] Why, Sir, I have PLOTa thought just come into my bead. And if you TING. will walk along with this gentleman and me, where we are going, I will communicate it.

Humph. With all my heart, good Mr. Sa- Joy. muel Pounce. [Exeunt.]

XXVII

XXVII.

MOURNFUL DESCRIPTION.

From Æneas's account of the Sack of Troy. [Dryd. Virg. Æn. II.]

ATTEN-

RESP.

A LL were attentive to the godlike man,
When from his lofty couch he thus began;
Great queen! What you command me to relate
Renews the sad remembrance p of our sate;
An empire from its old foundations rent,
And ev'ry woe the Trojans underwent;
A pop'lous city made a desart place;
All that I saw, and part of which I was;
Not ev'n the bardest of our soes could hear,
Nor stern Ulyses tell without a tear.

HORROR.

'Twas now the dead of night, when sleep repairs Our bodies worn with toils, our minds with cares, When Hestor's ghost q before my sight appears; Shrowded in blood he stood, and bath'd in tears, Such as when by the sierce Pelides slain, Thessalian coursers dragg'd him o'er the plain.

PITY.

Swoln

P The words, "fad remembrance," may be spoken with a figh, and the right hand laid on the breast.

The words, "Hedor's gbost," may be spoken with a start, and the attitude of sear. See Fear, pag. 17.

Swoln were his feet, as when the thongs were thrust Through the pierc'd limbs: his body black with dust. Unlike that Hector, who return'd from toils Of war triumphant in Æacian spoils, Or him, who made the fainting Greeks retire, Hurling a midst their fleets the Phrygian sire. His hair and beard were clotted stiff with gore, The ghastly wounds, he for his countrey bore, be Now stream'd afresh.

I wept to see the visionary man,

And, whilst my trance continu'd, thus began.

s O light of Trojans, and support of Troy,
Thy father's champion, and thy countrey's joy!
O, long expected by thy friends! From whence
Art thou so late return'd to our defence?
Alas! what wounds are these? What new disgrace
Deforms the manly bonours of thy face?

The spectre, groaning from his inmost breast,
This warning, in these mournful words express'd;
Haste, goddess-born! Escape, by timely slight,
The slames and borrors of this fatal night.

The foes already have possess down wall; Troy nods from bigb, and totters to her fall. COURAGE

PITY.

GRIEF.

Horror,

WARN-

Enough

" "Hurling," to be expressed by throwing out the arm, with the action of burling.

s "O light of Trojans," &c. to be expressed by opening the arms with the action of welcoming.

"The spectre," &c. These two lines, and the ghost's speech, are to be spoken in a deep and bollow voice, slowly and solemnly, with little rising or falling, and a torpid inertia of action,

Enough is paid to Pryam's royal name,
Enough to countrey, and to deathless fame.

If by a mortal arm my father's throne
Could have been sav'd—this arm the feat had done.
Troy now commends to thee her future state,
And gives her gods companions of thy fate.
Under their umbrage hope for happier walls,
And follow where thy various fortune calls.

DIRECT-

And follow where thy various fortune calls.

"He faid, and brought, from forth the facred choir.

The gods, and relicks of th' immortal fire.

TREPI-

Now peals of shouts came thund'ring from afar, Cries, threats, and loud lament, and mingled war. The noise approaches, though our palace stood Aloof from streets, embosom'd close with wood; Louder, and louder still, I hear th' alarms Of buman cries distinct, and classing arms. Fear broke my slumbers.

I mount the terrass; thence the town survey, And listen what the swelling sounds convey. Then Hector's faith was manifestly clear'd; And Grecian fraud in open light appear'd. The palace of Deiphobus ascends

In smooth streets, and catches on his friends.

In smoaky flames, and catches on his friends.
Ucalegon burns next; the seas are bright
With splendors not their own, and shine with sparkling light.

New clamours, and new clangers now arise, The trumpet's voice, with agonizing cries.

With

[&]quot; He said, and," &c. Here the voice resumes its usual key.

With frenzy feiz'd I run to meet th' alarms,

When wrathful Jove's irrevocable doom Transfers the Trojan state to Grecian bands: Our city's wrapt in slames: the foe commands. To sev'ral posts their parties they divide; COURAGE

Resolv'd on death, resolv'd to die in arms. But first to gather friends, with whom t' oppose If fortune favour'd, and repel the foes, By courage rous'd, by love of countrey fir'd, With fense of bonour and revenge inspir'd. Pantheus, Apollo's priest, a sacred name, TREPI-DATION. Had 'scap'd the Grecian swords, and pass'd the flame. With relicks loaded, to my doors he fled, And by the hand his tender grandson led. What bope, O Pantheus? Whither can we run? QUEST. Where make a stand? Or what may yet be done? Scarce had I spoke, when Pantheus, with a groan, *Troy is no more! Her glories now are gone. GRIEF. The fatal day, th' appointed bour is come,

Horror.

much in few words, may often receive additional force by a pause (not exceeding the length of a semicolon) between the nominative and the verb, or between the verb and what is governed by it; which, otherwise, is contrary to rule.

Some block the narrow streets; some scour the wide.

Who fights meets death, and death finds him who

The bold they kill; th' unwary they surprize;

flies, &c.

XXVIII.

With frame part I am a meet the plant. Related on analy we live a distinguishers.

XXVIII.

RUSTICITY. AFFECTATION.

The scene of Humphry Gubbin's introduction to his romantic cousin. [Tend. Huse.]

Humphry, Aunt, Cousin Biddy.

RESP. Humph. AUNT your faarvant — your faar-QUEST. Vant aunt. — Is that — ha, aunt? INFOR. Aunt. Yes, cousin Humphry, that is your with. SATISF. Cousin Bridget. Well, I'll leave you together. [Ex. Aunt. They sit.]

Quest. Humph. Aunt does as she'd be done by, cousin Bridger, does not she, cousin? [A long pause,

Wonder. looking hard at her.] What, are you a Londoner, and not give a gentleman a civil answer, when he asks you a civil question? — Look ye, d'ye see cousin, the old volks resolving to marry us, I thought it would be proper to see how I lik'd you. For I don't love to buy a pig in a poke, as we sayn i' th' countrey, he, he, he. [Laughs.]

Biddy. Sir, your person and address bring to my mind the whole story of Valentine and Orson. What, would they give me, for a lover, a Titanian, a son of the earth? Pray, answer me a question or two.

Humph. Ey, ey, as many as you please, cousin Bridget, an they be not too bard.

Biddy.

STIFF AFFEC.

AFFEC. Deli-

CACY.

INDIF.

Biddy. What wood were you taken in? How long have you been caught?	AFFEC- TAT. of WOND.
Humph. Caught!	QUEST.
Biddy. Where were your baunts?	SURPR. QUEST.
Humph. My baunts!	WOND.
Biddy. Are not clothes very uneasy to you? Is	QUEST.
this strange dress the first you ever wore?	
Humph. How!	WOND.
Biddy. Are you not a great admirer of roots and raw flesh? — Let me look upon your nails	QUEST.
- I hope you won't wound me with them.	AFFEC-
Humph. Whew! [Whiftles] Hoity toity!	TAT. of FEAR.
What have we got! Is the betwattled? Or is the	WONDER
gone o' one side ?	
Biddy. Canst thou deny, that thou wert suck-	AFFEC.
led by a wolf, or at least by a female satyr? Thou	TED
hast not been so barbarous, I hope, since thou	AVERS.
cam'st among men, as to hunt thy nurse.	
Humph. Hunt my nurse! Ey, ey, 'tis so, she's	PITY.
out on her bead, poor thing, as sure as a gun.	
[Draws away.] Poor cousin Bridget! How long have you been in this condition?	FEAR.
사용 그리트 가는 사람들은 사람들이 가는 것이 얼마나 살아 가면 있다면 하는데	0
Biddy. Condition! What dost mean by con-	OFFEN.
dition, monfter?	•
Humph. How came you upon the bigh ropes?	With

Humph. For the matter of that, cousin, an it Indiff. were not a folly to talk to a mad-woman, there's

Biddy. I never bated any thing fo heartily Affec-

Was you never in love with any body before me?

before thee.

PITY.

AVERS.

QUEST. with EARN. no batred lost, I assure you. But do you bate me in earnest?

EARN. Avers.

Biddy. Dost think any human being can look upon thee with other eyes, than those of batred?

DESIRE.

Humph. There is no knowing what a woman loves, or bates, by her words. But an you were in your fenses, cousin, and bated me in earnest, I should be main contented, look you. For, may I be well borse-whipt, if I love one bone in your skin, cousin; and there is a fine woman, I am told, who has a month's mind to ma.

AVERSION

Biddy. When I think of such a consort as thee, the wild boar shall defile the cleanly ermin, or the tyger be wedded to the kid.

Humph. An I marry you, cousin, the pole-cat shall catterwawl with the civet.

ROMAN-TIC AF-FECTA. TION. Biddy. To imagine such a conjunction, was as unnatural, as it would have been to describe Statira in love with a chimney-sweeper, or Oroondates with a nymph of Billingsgate; to paint, in romance, the filver streams running up to their sources in the sides of the mountains; to describe the birds on the leasy boughs uttering the hoarse sound of roaring bears; to represent knights errant murdering distressed ladies; whom their profession obliges them to relieve; or ladies yielding to the suit of their enamoured knights, before they have sighed out half the due time at their feet.

CLOWN. Humph. If this poor gentlewoman be not out 15H PITY. of berself, may I be bang'd like a dog. [Exit.]

XXIX.

and their is redy on their their its

XXIX.

ASKING. REPROOF. APPROBATION.

From Mr Pope's TEMPLE OF FAME Y.

A Troop came next, who crowns and armour wore,

And proud defiance in their looks they bore.

- "For thee" (they cry'd) " amidst alarms and CRINGstrife,
- " We sail'd in tempests down the stream of life;
- " For thee whole nations fill'd with fire and blood,
- " And swam to empire through the purple flood.
- " Those ills, we dar'd, thy inspiration own;
- " What virtue seem'd, was done for thee alone.
 - "Ambitious fools!" (the queen reply'd, and REPROOF frown'd)
- " Be all your deeds in dark oblivion drown'd.

The pupil, if he has not read the TEMPLE OF FAME, must be informed of the plot of the poem, viz. The author represents numbers of the pursuers of fame, as repairing, in crowds, to the temple of the goddess, in quest of her approbation, who are differently received by her, according to their respective merits, &c.

Those ills," &c. The meaning of this line (which is not too obvious) is, "Our being guilty of such extravagancies

" shews how eager we were to obtain a name."

" There fleep forgot with mighty Tyrants gone;

"Your statues moulder'd, and your names unknown."

A sudden cloud straight snatch'd them from my fight,

Wonder.

And each majestic phantom sunk in night.

Then came the smallest tribe I yet had seen; Plain was their dress, and modest was their mien.

INDIFF.

- " Great idol of mankind! We neither claim
- "The praise of merit, nor aspire to fame;
- " But safe in desarts from th' applause of men,
- " Would die unbeard of, as we liv'd unseen.
- "Tis all we beg thee, to conceal from fight
- "Those acts of goodness, which themselves requite.

DELIGHT

- " O let us still the fecret joy " partake,
 - " To follow virtue ev'n for virtue's fake."

Wonder. "And

- " And live there men, who flight immortal fame?
- "Who then with incense shall adore our name?

INFORM.

- " But, mortals! know, 'ris fill our greatest pride
- " To blaze those virtues, which the good would bide,
- Rife, Muses! Rife! Add all your tuneful breath!

Excit-

"These must not sleep in darkness, and in death."

PLEASING She said. b In air the trembling music floats,

DESCRIP-

And on the winds triumphant swell the notes; So soft, tho' high; so loud, and yet so clear; Ev'n list'ning angels lean from heav'n to hear.

Te

[&]quot; - " the secret joy," to be expressed with the right hand laid

To be fpoken as m. lodiously as possible.

To farthest shores th' ambrosial spirit slies, Sweet to the world, and grateful to the skies. While thus I stood intent to see and bear,

One came, methought, and whispered in my ear;

" What could thus high thy rash ambition raise?

"Art thou, fond youth! a candidate for praise?"
"Tis true, said I, not void of hopes I came;
For who so fond, as youthful bards, of same?

Pur form alcolute a safet blotter had

But few, alas! the cafual bleffing boast, So bard to gain, so easy to be lost.

How vain that second life in other's breath, Th' estate, which wits inherit — after death.

Ease, bealth, and life, for this they must resign (Unsure the tenure, and how vast the fine!)

The great man's curse, without the gains, endure, Though wretched, flatter'd, and though envy'd,

poor.

All luckless wits their enemies profess, And all successful, jealous friends at best.

Nor fame I flight, nor for her favours call;

She comes unlook'd for, if the comes at all.

But if the purchase costs so dear a price, As soothing folly, or exalting vice;

And if the Muse must flatter lawles sway,

And follow still, where fortune leads the way;

Or if no basis bear my rising name,

But the fall'n ruins of another's fame,

QUEST.
with
REPR.
APOLO-

CONCERN

INDIF.

APPRE-HENSION of Evil.

1 2

Then

voice, than the foregoing.

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LESSONS

DEPRE-CATION. Then teach me, Heav'n, to scorn the guilty bays, Drive from my breast that wretched lust of praise. Unblemish'd let me live, or die unknown: O grant me bonest fame; or grant me none.

XXX.

POLITE CONVERSATION.

The scene between Mr. Bevil and Indiana, in which she endeavours to find out, whether he has any other regard for her, than that of rational ecteem, or Platonic love. [Conse. Lov.7

RESP.

Bev. A ADAM, your most obedient. do you do to-day? I am afraid you wished me gone last night, before I went. you were partly to blame. For who could leave you in the agreeable bumour you was in?

Ind. If you was pleafed, Sir, we were both pleased. For your company, which is always agreeable, was more peculiarly so last night.

Bev. My company, Madam! You rally. I

faid very little.

Too fittle you always fay, Sir, for my improvement, and for my credit; by the same token, that I am afraid, you gave me an opportunity of faying too mush last night; and unfortunately,

when a woman is in the talking vein, she wants nothing so much as to have leave to expose herself.

Bev. I hope, Madam, I shall always have the sense to give you leave to expose yourself, as you call it, without interruption.

[Bowing respectfully.]

Ind. If I had your talents, Sir, or your power, to make my actions speak for me, I might be filent, and yet pretend to somewhat more than being agreeable. But as it is—

Bev. Really, Madam, I know of none of my Humiliactions, that deserve your attention. If I might TY. be vain of any thing, it is, that I have understanding enough to mark you out, Madam, from all your sex, as the most deserving object of my esteem.

Ind. [Aside.] A cold word! Though I cannot Anxiety claim even his esteem. [To him.] Did I think, Sir, that your esteem for me proceeded from any Resp. thing in me, and not altogether from your own generosity, I should be in danger of forfeiting it.

Bev. How fo, Madam?

Ind. What do you think, Sir, would be so likely to puff up a weak woman's vanity, as the esteem of a man of understanding? Esteem is the result of cool reason; the voluntary tribute paid to inward worth. Who, then, would not be proud of the esteem of a person of sense, which is always unbiassed; whilst love is often the effect of weakness.

3 [Looking

[Looking hard at Bevil, who casts down his eyes respectfully.] Esteem arises from a bigber source, the substantial merit of the mind.

Bev. True, Madam — And great minds only can command it, [bowing respectfully.] The utmost pleasure and pride of my life, Madam, is, that I endeavour to esteem you as — I ought.

APPRE-

QUEST.

RESP.

Ind. [Aside.] As he ought! Still more perplexing! He neither saves, nor kills my bope. I
will try him a little farther. [To him.] Now, I
think on it, I must beg your opinion, Sir, on a
point, which created a debate between my aunt
and me, just before you came in. She would
needs have it, that no man ever does any extraordinary kindness for a woman, but from selfish views.

Bev. Well, Madam, I cannot say, but I am in the main, of ber opinion; if she means, by selfish views, what some understand by the phrase; that is, his own pleasure; the highest pleasure buman nature is capable of, that of being conscious, that, from his superstuity, an innocent and virtuous spirit, a person, whom he thinks one of the prime ornaments of the creation, is raised above the temptations and sorrows of life; the pleasure of seeing satisfaction, bealth and gladness, brighten in the countenance of one he values, above all mankind. What a man bestows in such a way, may, I think, be said, in one sense to be laid out with a selfish view, as much as if he spent it in cards,

dogs,

dogs, bottle-companions, or loofe women; with this difference, that he shews a better taste in expence. Nor should I think this any such extraordinary matter of beroism in a man of an easy fortune. Every gentleman ought to be capable of this, and I doubt not but many are. For I hope, there are many, who take more delight in reflexion than fensation; in thinking, than in eating. - But what Sudden am I doing? [Pulls out his watch haftily.] My RECOLhour with Mr. Myrtle is come .- Madam, I must take my leave abruptly. But, if you please, will do myself the pleasure of waiting on you in the afternoon. Till, when, Madam, your most obedient.

SERIOUS MEDITATION.

From Dr. Young's NIGHT THOUGHTS.

HE clock strikes one. We take no note of ALARM. time. To give it then a tongue But by its loss.

Is wife in man. As if an angel spoke, I feel the solemn sound. If heard aright, It is the knell of my departed bours.

Where are they? - With the years beyond the flood. I 4

It is the fignal that demands dispatch.

How much is still to do! My hopes, and fears

Start up alarm'd, and o'er life's narrow verge

Look down — on what? — A fathomless abyss.

ADMIRA-

Look down — on what? — A fathomless abys. How poor, how rich, how abject, how august, How complicate, how wonderful is man! How passing wonder He, who made him such! Who cent'red in our make fuch strange extremes, From diff'rent natures marvellously mixt, Connexion exquisite of distant worlds! Distinguish'd link in Being's endless chain, Midway from nothing to the One Supreme. A beam æthereal, - fully'd, and absorpt! Though fully'd and dishonour'd, still divine! Dim miniature of Greatness absolute! An beir of glory! A frail child of dust! Helpless immortal! Insect infinite! A worm! A God! I tremble at myself! What can preserve my life? or what destroy? An angel's arm can't fnatch me from the grave. Legions of angels can't confine me there.

XXXII.

SEEMING CIVILITY.

The meeting between the knight of the Red Crosse, attended by Truth, with Hypocrisy. [Spencer's Fairle Queene a.]

AT length they chaunst to meet upon the Description.

An aged fire e in long blacke weedes yelad f,
His feete all bare, his beard all boarie grey,
And by his belt his booke he hanging had.
Sober he feem'd, and very fagely fad,
And to the ground his eyes were lowly bent,
Simple of shew, and voide of malice bad.
And all the way he prayed as he went,
And often knock'd his brest, as one that did repent.

He faire the knight faluted louting 8 low,
Who faire him quited h, as that courteous was,
And after asked him, if he did know
Of straunge adventures which abroad did pas.

" Ab

d The edition, from which this is taken, viz. Church's, is, in my opinion, incomparably preferable, for correctness, to all the others.

e Hypocrify. f Clothed. 8 Bowing.

Returned his falutation.

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LESSONS.

CIVILI-TY.

- " Ab my deare sonne," (quoth he) " how should, " alas.
- " Silly old man, that lives in hidden cell,
- " Bidding his beades i all day for his trespas,
- " Tidings of warre, and worldly trouble tell?
- "With boly father fits not with fuch things to " cc mell k
- "But if of daunger which hereby doth dwell
 - " And bomebred evil ye desire to heare,
 - " Of a straunge man I can you tidings tell,
 - " That wasteth all this countrey far and neare."
 - " Of such" (faid he) " I chiefly do inquere,
 - " And shall thee well rewarde to shew the place,
 - " In which that wicked Wight 1 his dayes doth " weare .m.

THREAT-ENING.

ALARM.

- " For to all knighthood it is foul difgrace
- "That fuch a curfed creature lives fo long a space.

FEAR.

- " Far benee (quoth he) in wastfull wildernesse
 - " His dwelling is, by which no living wight
 - "May ever pass, but thorough great distresse."
- ADVISING
- " Now" (faid the ladie") " draweth toward night,
- " And well I wote o, that of your later fight
- "Ye all forwearied be; for what fo firing,
- But, wanting rest, will also want of might?
 - " The funne, that measures beavens all day long,
- "At night doth baite his steeds the ocean waves " emong.

" Then

i Şaying his prayers.

k Meddle. Creature.

m Pafs.

n Truth.

o Know.

- Then with the funne, take, Sir, your timely rest,
 - " And with new day new worke at once begin.
 - " Untroubled night, they fay, gives counsell best."
 - "Right well, Sir knight, ye have advised bin," Inviting Quoth then that aged man; "the way to win,
 - " Is wifely to advise; now day is spent;
 - "Therefore with me ye may take up your In
 - "For this fame night." The knight was well content:

So with that godly father to his home they went.

XXXIII.

TREPIDATION. VEXATION.

The humorous scene of cramming Sir John Falstaff into the basket of soul linnen, to prevent his being caught by jealous Ford . [Shakespeare's MERRY WIVES OF WINDSOR.]

Falftaff, Mrs. Ford.

Serv. [Without.] MADAM, Madam, Madam! HASTE.

Here is Mrs. Page, sweating and blowing, and looking wild, and says she
must speak with you immediately.

Fallt

P Conquer.

In teaching the right utterance of this scene, the pupil must be let into the plot of it, if he has not read or seen the play. He must be made to understand, that Falstass, a fat, old.

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LESSONS,

FEAR. Falst. She shan't see me. I will ensconce me behind the arras.

DIREC. Mrs. Ford. Pray do. She is a very tattling woman.

Enter Mrs. Page.

Quest. Mrs. Ford. What's the matter? How now?

Mrs. Page. O Mrs. Ford! What have you done? You're sham'd; you're overthrown; you're undone for ever.

FEAR. Mrs. Ford. What's the matter, good Mrs. Page?

REPROOF Mrs. Page. O well-a-day, Mrs. Ford! Having an honest man to your husband, to give him such cause of suspicion.

QUEST. Mrs. Ford. What cause of suspicion?

REPROOF. Mrs. Page. What cause of suspicion! Out

upon you! How I'm mistaken in you! I could not have thought you capable of such a thing.

Anxiety Mrs Ford. Why, alas! What is the matter?

ALARM. Mrs. Page. Matter! Why, woman, your husband is a coming bither, with all the officers in Windsor.

old, humorous, worthless, needy knight, has, in the former part of the play, made love to Mrs. Ford and Mrs. Page, with a view, merely, of getting money of them, and that they concert this interview, and its consequences, on purpose to be revenged on him for his attempt to corrupt them; while Ford is jealous in earnest; and Falstass, from time to time, communicates to him, under the name of Brook, not knowing him to be Mrs. Ford's husband, an account of his intrigues and their bad success.

Windsor, to search for a gentleman, that is here now in the bouse, by your consent, to take an ill advantage of his absence. You are undone.

Mrs. Ford. It is not fo, I hope.

FEAR. WARN-

Mrs. Page. Pray beaven it be not fo, that you But it is most certain, that Mr. have a man here. Ford is coming with balf Windsor at his heels, to fearch the bouse. I came before to tell you. If you know yourself clear, I am glad of it. But if you have any body bere, convey him out as fast as you can. Be not amazed. Call your fenfes to you. Defend your reputation, or bid farewel to your bappiness for ever.

Mrs. Ford. What shall I do? There is a gentleman here, my dear friend. And I fear not mine own shame, so much as bis peril. I had rather than a thousand pound he were safe out of the bouse.

Mrs. Page. Never stand crying; You bad ra- Exctther; You had rather. Your busband's at band. Bethink you of some conveyance. In the bouse you cannot bide him. Look, here is a basket. If ADVISING he be of any reasonable stature, he may creep in here, and you may throw foul linnen upon him, as if it were going to bucking. It is whitening time; fend him by your two men to Datchet-mead.

Mrs. Ford. He is too big to go in there. Confusi-What Shall I do?

ON.

Enter

ING. APOLOGY

HASTE.

PROACH-ING.

HASTE.

ING.

ORDER-

RE-

LESSONS.

Enter Falftaff from behind the arras.

HURRY. Falst. Let me see it. Let me see it. I'll in. I'll in. Follow your friend's counsel. I'll in.

Mrs. Page. What Sir John Falftaff! Is this SURP. and REthe love you professed to me in your letters? PROACH-

Falst. I do love you for all this. Help me out of this scrape. I'll convince you how much I love you. [He goes into the basket. They cover him with foul linnen.]

Mrs. Page. [To Falftaff's boy.] Help to cover your Master, sirrah. [To Falstaff.] Ab you are a fad diffembler, Sir John. [To Mrs. Ford.] Call your men, Mrs. Ford. Quick, quick.

Mrs. Ford. What, John, Robert, John-Why, John, I say. Make baste, and take up these cloaths here. Where's the cowl-staff? How you gape! Carry them away direttly to Mrs. Plash, the laundress at Datchet-mead. [They carry away the basket. Ford meets them. Is prevented searching the basket. Mrs. Ford and Mrs. Page retire, and enjoy the punishment, they had inflicted on Falstaff.]

Scene changes to the Inn.

Enter Falstaff just out of the Thames.

Falft. Bardolph, I fay. Bard. Here, Sir.

Falst. Go, fetch me a quart of fack. Put a toast in it. [Exit Bard.] Have I lived to be carried

in

CONFU. VEXATI-

DVISING

ON.

in a basket, like a barrow of butchers offal, and to be thrown into the Thames? Well, if ever I let myfelf be ferved fuch another trick, I'll have my brains, if there be any in my skull, taken out, and buttered, to be given my dog jowler for his breakfast on new-years day. The rogues chucked me into the river with as little remorfe, as they would have drown'd a bitch's blind puppies fifteen i' the litter. And then a man of my weight must have a comfortable alacrity in finking. If the bottom had been on a level with the bed of the river Styx, down I should have gone. For that matter, I had been fairly drown'd, if the shore had not been so kind as to shelve it a little in my favour. And then to think, only to think of my being drown'd! - A man of my fixe! - For your fresh water swells you an ordinary man to the fize of your middling porpus. As for me, an I were to be drown'd. I suppose there is ne'er a whale of them all, that would not be out of countenance at the fight of me. - Bardolph - Is the fack brew'd?

SELF-CONDEM-

VEXATI-

To him enter Ford.

Ford. Bless you, Sir.

Falst. Now, Master Brook. You come to TY. know what has passed between me and Ford's wife.

Ford. That is indeed my business, Sir John.

Falst. Master Brook, I will not lie to you. I was at her house at the bour she appointed me.

Ford.

CIVILI-

Ford. And you sped, Sir.

VEXAT. Falft. Veryill-favour'dly, Mr. Brook.

SURPRIZE Ford. How, Sir, did she change her mind?

VEXATION. Falst. No, Master Brook. But the mischievous old cuckold, her husband, Master Brook, dwelling in a continual alarm of jealousy, comes, provoked and instigated by his distemper, and at his heels a whole rabble of people, to search the house for his wife's love.

SURPRIZE Ford. What! While you were there?

Falst. While I was there, Master Brook.

Quest. Ford. And did he fearch for you, and could not find you?

INFOR. Falst. Master Brook, you shall hear. As with VEXATI. good luck would have it, comes in one Mrs. Page, on. gives intelligence of Ford's approach; and by her invention, and Ford's wife's direction, I was conveyed into a buck-basket.

WONDER. Ford. A buck-basket !

VEXAT. Falft. Yea; a buck-basket; rammed in with REMEMfoul shirts and smocks, sweaty socks, dirty bandkerbrance. chiefs, greasy night-caps, and infants clouts fresh
from their stinking tails; that, Master Brook,
there was as great a variety of villainous smells, as
there was of living things in Noah's ark. There
I suffered the pangs of three unnatural deaths.
First, the intolerable fear of being detected by a
jealaus old bell-weather; next, to be coil'd up, like
an overgrown snake in a dunghill; roll'd round

within

within the circumference of a peck, bilt to point, beel to bead; thirdly, and laftly, Master Brook, to be flopt in, like a frong distillation, with stinking clothes, that fermented in their own greafe. Think of that, Master Brook, a man of my body: that am as liable to melt as a lump of Epping butter exposed to the sun-beams on the twentieth of June at noon-day. Think of that, Master Brook, and that, while I was in the midst of this high falivation, from which, that I escaped without suffocation, is neither more nor less than a miracle; while I was in the heighth of this hot-bath, I fay, with my very bones melted almost to the consistency of calves-foot-jelly, to be flung into the Thames, cool'd glowing bot, as I was, case-bardened at once; think of that, Master Brook; bissing bot; think of that; Mafter Brook.

XXXIV.

VARIOUS CHARACTERS

From Mr. Pope's MORAL ESSAYS. [Epift. I.]

A faint in crape is twice a faint in lawn.

A judge is just; a chanc'lor — juster still;

A gownman learn'd; a bishop — what you will;

Wise, if a minister; but if a king,

More wise, more just, more learn'd, more ev'ry thing.—

K

'Tis

TEACH-	'Tis education forms the common mind;
ING.	Just as the twig is bent, the tree's inclin'd.
BOAST.	Boaftful and rough your first son is a 'squire;
Ѕмоотн.	The next a tradesman, meek, and much a hyar;
STRUT.	Tom fruts a foldier, open, bold, and brave;
SNEAK.	Will fneaks a scriv'ner, an exceeding knave.
PRIDE.	Is he a churchman? Then he's fond of pow'r;
* FORM.	A quaker *? Sly. A presbyterian +? Sour.
† PEEV. FOPPERY	A fmart free-thinker? All things in an bour)
TEACH.	Manners with fortunes, bumors turn with climes,
ING.	Tenets with books, and principles with times.
	Search then the ruling passion. There alone
	The wild are constant, and the cunning known.
	This clue once found unravels all the rest;
	The prospect clears, and Wharton stands confest;
* CONT.	Wharton! the scorn *, and wonder +, of our days,
	Whose ruling passion was the lust of praise.
	Born with whate'er could win it from the wife,
EAGER.	Women, and fools, must like him, or he dies.

Tho'

Though these lines contain descriptions, or characters, they may be expressed with action, almost as if they were speeches. This sirst line, "Boastful and rough," &c. may be spoken with the action of boasting. See Boasting in the Essay, pag. 18. The next with that of tempting. See Tempting, pag. 22. The soldier's character may be represented by the arms a-kimbo, the lips pouting out, and a blustering manner of reading the line. The scrivener's with the eyes turn'd a-squint, a low voice, and the action of shame. See Shame, p. 17. The quaker's with the words spoken through the nose, and the appearance of affectation of piety. See Affectation, p. 22.

Tho' wond'ring senates bung on all he spoke, The club must bail him master of the joke. Shall parts fo various aim at nothing new? He'll shine a Tully, and a Wilmot too. Then turns repentant, and his God adores, With the same spirit as he drinks and whores. Enough, if all around him but admire, And now the punk applaud, and now the friar .-

ADMIR. CON-TEMPT.

A falmon's belly, Helluo's, was thy fate t. The doctor call'd declares all help too late.

" Mercy" (cries Helluo) "mercy on my foul!

" Is there no hope? - Alas! - then bring the " jowel " "-

TREPI. DEPRE. GRIEF with SICKNESS.

AVERS.

WEAK-NESS.

" Odious! In woollen! 'Twould a faint provoke." (Were the last words that poor Narcissa spoke)

" No-let a charming chiniz, and Bruffels lace,

"Wrap these cold limbs, and shade this lifeless face.

"One need not, fure, be ugly, though one's dead; "And-Betty-give this cheek - a little-red." Expiring

The courtier smooth, who forty years had shin'd An bumble servant to all buman kind,

Just brought out this, when scarce his tongue could fir;

" If - where I'm going - I could - ferve you, " Sir."

Civil. with WEAK.

K 2

" I give,

* English readers may not, perhaps, know, that Helluo fignifies, Glutton.

t That is, a surfeit of fresh salmon was thy death.

The glutton will indulge appetite (fo indeed will every habitual offender in every kind) in spite of all consequences.

GRIEF.

"I give, and I devise" (old Euclio said, And sigh'd) "my lands and tenements to Ned." "Your money, Sir"—"My money, Sir!—What

- all ?

WEEPING "Why - if I must" - (then wept) - I give it "Paul."

"The manour, Sir?" — "The manour—"Hold"
— (he cry'd)

WEAK.

"I cannot - must not part with that" - and dy'd.

DIGNITY And you, brave Cobham! at your latest breath
Shall feel your ruling passion strong in death.
Such in that moment, as in all the past,

PRAYING "O fave my countrey, Heav'n!" — shall be your last.

XXXV.

RECONCILIATION.

The Scene between Mr. Bevil and Mr. Myrtle.
[Consc. Lov.]

COM-

Bev. SIR, I am extremely obliged to you for this bonour.

ANGER.

Myrt. The time, the place, out long acquaintance, and many other circumstances, which affest me on this occasion, oblige me, without ceremony, or conference, to desire, that you will comply with the request in my letter, of which you have already acknowledged the receipt.

Bev.

Bev. Sir, I bave received a letter from you in Coma very unusual style. But, as I am conscious x of the integrity of my behaviour with respect to you. and intend that every thing in this matter, shall be your own feeking, I shall understand nothing, but what you are pleased to confirm face to face. You are therefore to take it for granted, that I have forgot the contents of your epifile.

Myrt. Your cool behaviour, Mr. Bevil, is a- ANGER. greeable to the unworthy use, you have made of my simplicity and frankness to you. And I see, your moderation tends to your own advantage; not mine; to your own safety; not to justice for the wrongs you have done your friend.

Bev. My own safety, Mr. Myrtle. Your own safety, Mr. Bevil. Myrt.

Bev. Mr. Myrtle, there is no disguising any DISPLEAlonger, that I understand what you would force me You know my principle upon that point; and FIRMNESS you have often heard me express my disapprobation of the lavage manner of deciding quarrels, which tyrannical custom has introduced, to the breach of all laws, both divine and buman.

Mr. Bevil, Mr. Bevil! It would be a good first principle, in those, who have so tender a PROAC conscience that way, to have as much abborrence at [Turns away abruptly.] doing injuries, as -K 3 Bev.

OFFEN. REPR.

- " conscious of the integrity," &c. may be expressed with the right hand laid on the breaft.

Bev. As what?

IRRITAT-ING. SELF-

Myrt. As fear of answering them.

VINDICA. TION.

Mr. Myrtle, I have no fear of answers ing any injury I have done you; because I have meant you none; for the truth of which I am rea-

SERIOUS. NESS.

dy to appeal to any indifferent person, even of your own choosing. But I own I am afraid of doing a

Pious VENERA-TION.

wicked action, I mean, of feedding your blood, or giving you an opportunity of shedding mine, cold.

I am not afraid of you, Mr. Myrtle. But I own, I am afraid of Him, who gave me this life in trust, on other conditions, and with other designs, than that I should bazard, or throw it away, because a rash inconsiderate man is pleased to be offended, without knowing, whether he is injured, or not. No - I will not, for your, or any man's humour, commit a known crime, a crime, which I cannot repair, or which may, in the very all, cut me off

Cov-RAGE.

from all possibility of repentance.

RAGE. IRRITAT-ING.

Myrt. Mr. Bevil, I must tell you, this coolness, this moralizing, shall not cheat me of my love. You may wish to preserve your life, that you may possess Lucinda. And I have reason to be indifferent about it, if I am to lose all that, from which I expect any joy in life. But I shall first try one means toward recovering her, I mean, by flewing her what a dauntless bero the has chosen for her protestor.

FIRMNESS

Bev. Shew me but the least glimpse of argument, that I am authoriz'd to contend with you

at the peril of the life of one of us, and I am ready upon your own terms. If this will not fatisfy you, and you will make a lawless asfault upon me, I will defend myself as against a ruffian. There is no fuch terror, Mr. Myrtle, in the anger of those, who are quickly bot, and quickly cold again, they know not bow, or wby. I defy you to thew wherein I have wrong'd you.

Myrt. Mr. Bevil, it is easy for you to talk IRRITAcoolly on this occasion. You who know not, I TING. suppose, what it is to love, and from your large fortune, and your specious outward carriage, have it in your power to come, without much trouble or anxiety, to the possession of a woman of bonour; you know nothing of what it is to be alarmed, dif- IEALOUtrasted, with the terror of losing what is dearer sy. than life. You are bappy. Your marriage goes SARCASM on like common business, and in the interim, you have, for your foft moments of dalliance, your rambling captive, your Indian princess, your convenient, your ready Indiana.

Bev. You have touched me beyond the patience ANGER of a man; and the defence of spotles innocence will, I hope, excuse my accepting your challenge, or at least my obliging you to retract your infamous aspersions. I will not, if I can avoid it, shed your blood, nor shall you mine. But Indiana's purity I will defend. Who waits?

Serv. Did you call, Sir? Bev. Tes, go call a coach.

ROUSED.

SURMIS. COMM.

K 4

Serv.

TREPI.
with
Submis.
ANGER.

Serv. Sir — Mr. Myrtle — Gentlemen — You are friends — I am but a servant — But —

Bev. * Call a coach.

[Exit Serv.]

[A long pause. They walk sullenly about the room.]

RECOL-LECTION. [Aside.] Shall I (though provoked beyond sufferance) recover myself at the entrance of a third person, and that my servant too; and shall I not have a due respect for the dictates of my own conscience, for what I owe to the best of sathers, and to the defenceless innocence of my lovely Indiana, whose very life depends on mine?

[To Mr. Myrtle.] I have, thank Heaven, had time to recollect myself, and have determined to convince you, by means I would willingly have avoided, but which yet are preferable to murderous duelling, that I am more innocent of nothing, than of rivalling you in the affections of Lucinda. Read this letter; and consider, what effect it would have had upon you to have found it about the man you had murdered.

REMON.

SULLEN-

NESS.

RISING HOPE. [Myrtle reads.] "I hope it is consistent with the laws a woman ought to impose upon her-

SURPR.

" felf to acknowledge, that your manner of de-" clining what has been proposed of a treaty of

"marriage in our family, and defiring, that the

" refusal might come from me, is more engaging, than the Smithfield courtship of bim, whose arms

I am

To be spoken with the right band on the breast.

"I am in danger of being thrown into, unless Jox. " your friend exerts himself for our common safe-"ty and bappiness 2." - O, I want no more, to clear your innocence, my injured worthy friend - SHAME. I fee her dear name at the bottom - I fee, that you have been far enough from designing any obfacle to my happiness, while I have been treating REMORSE my benefactor as my betrayer - O Bevil, with Confusiwhat words shall I -

Bev. There is no need of words. To convince BENEV. is more than to conquer. If you are but fatisfied, that I meant you no wrong, all is as it should be.

Myrt. But can you - forgive - fuch mad- Angu. ness?

Bev. Have not I myself offended? I had almost BENEV. been as guilty as you, though I had the advantage of you, by knowing what you did not know.

Myrt. That I should be such a precipitate ANGU. wretch?

Prithee no more.

marked on the margin.

Myrt. How many friends have died by the hand SELFof friends, merely for want of temper! What do I not owe to your superiority of understanding! What Hornor. a precipice have I escaped! O my friend! - Can you ever - forgive - Can you ever again look INTR. upon me - with an eye of favour?

In reading the letter, the countenance of Myrtle ought to

quit, by degrees, the look of anger, and to pass to those

REMORSE Forgiv.

REMORSE Forgiv.

with

with REMORSE

Bev.

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LESSONS.

BENEVO-

Bev. Why should I not? Any man may mistake. Any man may be violent, where his love is concerned. I was myself.

ADMIRA-

Myrt. O Bevil! You are capable of all that is great, all that is beroie.

[Enter a servant to Bevil, and gives a letter.]

XXXVI.

CHARACTERS.

From Mr. Pope's Moral Essays. [Epift. III.]

NARRA-

WHERE London's column, pointing to the fkies,

Like a tall bully, lifts its head, and lies,
There dwelt a citizen of fober fame,
A plain, good man, and Balaam was his name;
Religious, punctual, frugal, and fo forth;
His word would pass for more than he was worth.
One solid dish his week-day meal affords;
An added pudding solemnized the Lord's.
Constant at church, and change. His gains were sure.
His givings rare, save farthings to the poor.

VEXAT.

The Dev'l was piqu'd fuch saintship to behold, And long'd to tempt him, like good Job of old; But Satan now is wiser, than of yore,

NARRA-

And tempts by making rich; not making poor.

Rous'd by the prince of air, the whirlwinds sweep

The surge, and plunge his father in the deep;

Then

PRIDE

CRAFT.

Then full against his Cornish lands they rear; And two rich shipwrecks bless the lucky shore.

Sir Balaam now! He lives like other folks;
He takes his chirping pint, and cracks his jokes.
"Live like yourself;" was soon my lady's word;
And lo! two puddings smok'd upon the board.
Asleep, and naked, as an Indian lay,
An honest fatter stole a gem away;

And pledg'd it to our knight. Our knight had wit. He kept the di'mond; and the rogue was hit.

Some scruple rose. But thus he eas'd his thought; Anxiety "1'll now give simpence, where I gave a great;

"Where once I went to church, I'll now go twice, AFFEET-

The tempter faw his time; the work he ply'd; Stocks and subscriptions pour on ev'ry side; Till all the damon makes his full descent, In one abundant show'r of cent per cent; Sinks deep within him, and possesses whole; Then dubs director, and secures his soul.

Behold! Sir Balaam, now a man of spirit,
Ascribes his gettings to his parts and merit.
What late he call'd a blessing, now was wit,
And God's good providence, a lucky bit.
Things change their titles, as our manners turn;
His compting house employs the Sunday-morn.
Seldom at church, ('twas such a busy life)
But duly sent his family, and wife.
There (so the Dev'l ordain'd) one Christmas-tide
My good old lady caught a cold, and dy'd.

NESTNESS

EAR-

CRAFT.

PRIDE.

NARRA-

A nymph of quality admires our knight. He marries; bows at court; and grows polite; Leaves the dull cits, and joins (to please the fair) The well-bred cuckolds in St. James's air. First, for his fon a gay commission buys, Who drinks, whores, fights, and in a duel dies. His daughter struts a viscount's tawdry wife; And bears a coronet, and p-x for life. In Britain's senate he a feat obtains ; And one more pensioner St. Stephen's gains. My lady takes to play. So bad her chance, He must repair it. Takes a bribe from France. The bouse impeach him. Coningsby barangues. The court for sake him; and Sir Balaam bangs. Wife, fon, and daughter, Satan! are thy own; His wealth, yet dearer, forfeit to the crown. The Devil, and the king divide the prize, And fad Sir Balaam curfes God, and dies.

CONFU-

XXXVII.

XXXVII.

ANXIETY. RESOLUTION.

Cato fitting in a thoughtful posture. In his hand Plato's book on the Immortality of the foul. A drawn fword on the table by him. After a long pause, he lays down the book, and fpeaks.

IT must be so — Plato thou reason'st well — Else whence this pleasing bope, this fond desire a, This longing after immortality? Or whence this secret dread, and inward borror Of falling into nought? - Why shrinks the soul Back on berfelf, and startles at destruction? 'Tis the Divinity that stirs within us. 'Tis Heav'n itself that points out an Hereafter,

And intimates eternity to man.

b Eternity! — thou pleasing * — dreadful + *SATIS. thought ! -

Through what variety of untry'd being, Through what new scenes and changes must we pass?

Con-TEMPL. COMF. DESIRE.

FEAR.

AWE.

† APPR.

CURIOSI-TY.

The

^{2 - &}quot;this fond defire," may be spoken with the right hand laid on the breaft.

be Eternity! - thou pleasing," &c. requires an eye fixed, with profound thoughtfulness, on one point, throughout this line.

The wide, th' unbounded prospect lies before me;

Anxi. But shadows, clouds, and darkness, rest upon it.

*Cour. * Here will I bold. + If there's a Pow'r above us;

And that there is, all nature cries aloud

Through all her works — He must delight in virtue,

SATISF. And that, which He delights in, must be happy.

Anxiety But when! — or where! — This world was made for Cæfar.

* Cour. I'm weary of conjectures - * This must end them.

[Laying his hand on his sword.]

FIRMNESS Thus am I doubly arm'd. My death, my life;
My bane, and antidote; are both before me.

Appr. This - in a moment, brings me to an end.

Comf. Whilst this informs me, I shall never die.

PRIDE. The fould fecur'd in her existence, smiles

At the drawn dagger, and desies its point.

TRIUMPH The stars e shall fade away, the Sun bimself
Grow dim with age, and nature sink in years.
But thou f — shalt flourist in immortal youth,

Unburt

c—" My death, my life," &c. Long paufes between, and pointing, or looking at the fword in pronouncing "my death," and at the book in pronouncing "my life," and so in "my bane, and antidote," and in the two following lines.

d "The foul," &c. may be pronounced with the right band laid upon the breaft.

e "The flars," &c. may be spoken with the eyes raised toward heaven, and the arms moderately spread.

f - " thou - shalt flourish," &c. The right hand upon the breast.

E Unburt amidst the war of elements,
The wrecks of matter, and the crush h of worlds.

XXXVIII.

ANGER. THREATENING.

Satan's speech to Death stopping his passage through the gate of Hell; with the answer. [Milt. PARAD. LOST, B. II. v. 601.]

WHENCE, and what art thou, execrable shape!
That dar's, though grim and terrible, ad-

QUEST. with ANGER.

Thy miscreated front athwart my way
To yonder gates? through them I mean to pass,
That be assur'd, without leave ask'd of thee.
Retire i; or taste thy folly, and learn by proof,
Hell-born, not to contend with spirits of Heav'n.

RESOL.

THREAT-

To whom the goblin full of wrath reply'd. "Art thou that traitor Angel, art thou He,

ANGER.

"Who first broke peace in Heav'n, and faith, till

" Unbroken,

" Unburt," &c. The arms spread again, as above.

h - "the crush," &c. The hands brought together with force.

" Retire;" is to be spoken as a whole sentence, and with the greatest force of threatening. See Anger, pag. 23.

- " Unbroken, and in proud rebellious arms
- " Drew after him the third part of Heav'n fons
- "Conjur'd against the Highest, for which both
- " And they, outcast from God, are here condemn'd
- " To waste eternal days in woe and pain?
- With.
 ANGER.
- " And reckon'ft thou thy felf with fp'rits of Heav'n,
- " Hell-doom'd, and breath'st defiance bere, and scorn,
- " Where I reign king, and to emrage thee more,
- PRIDE.
- "Thy king and lord? Back to thy punishment,
- THREAT-
- " False fugitive, k and to thy speed add wings,
- " Lest with a whip of scorpions I pursue
- "Thy ling'ring, or with one stroke of this dart
- " Strange borror seize thee, and pangs unfelt before.

k - " and to thy fpeed," &c. to be spoken quick.

XXXIX.

XXXIX.

DEPRECATION. RECOLLECTION.

The speech of Sin to Satan, to prevent a hostile encounter between the latter and Death; with the effect of her speech. [Milt. PARAD. LOST. B. II. v. 726.]

" [Father! what intends thy hand" (she cry'd) Exclam: " Against thy only son? What fury, O son, REPROOF.

" Possesses thee to bend that mortal dart

" Against thy father's head? And know'st for " whom :

" For Him who fits above, and laughs the while

" At thee ordain'd his drudge, to execute

" Whate'er his wrath, which he calls justice, bids;

" His wrath, which one day will destroy ye both." She spoke, and at her words the hellish pest

Forbore, then thefe to her Satan return'd:

" So strange thy outery, and thy words so strange

"Thou interposest, that my sudden hand

" Prevented, spares to tell thee yet by deeds

" What it intends; till first I know of thee,

"What thing thou art, thus double form'd, and QUEST. cc why

ALARM. NARRA-

SUR-PRIZE.

RECOL-LECT.

1 " O Father," &c. must be spoke quick, as people do, when they mean to prevent imminent mischief.

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LESSONS.

- " In this infernal vale first met, thou call'st
- " Me Father, and that phantasm call'st my son
- " I know thee not; nor ever faw, till now,

AVERS.

" Sight more detestable than him and thes."

XL.

VEXATION. PERTNESS. CRINGING.

Part of Mr. Pope's complaint, of the impertinence of scribblers. [From the Prologue to his IMITATIONS OF HORACE'S SATIRES.]

GRATI-

FRIEND m to my life! (which did not you prolong,

VEXATI-

"The world had wanted—many an idle fong)
What drop, or nostrum, can this plague remove?
Or which must end me, a fool's wrath, or love?
A dire dilemma! Either way I'm sped;
If foes, they write, if friends, they read me dead.
Seiz'd, and ty'd down to judge, how wretched I!
Who can't be silent, and who will not bye.
To laugh were want of goodness, and of grace;
And to be grave exceeds all pow'r of face.

I fit

m Dr. Arbuthnot.

[&]quot;The world had wanted" — Thus far ought to be fpoken with great emphasis, as if somewhat very important were coming; and the remaining part of the line, "many an idle song" in a ludicrous manner.

Bless

LESSUNS.	147
I fit with fad civility. I read	
· With ferious anguish, and an aking head;	
Then drop, at last, but in unwilling ears,	
This faving counsel, "Keep your piece nine "years P."	Advis-
"Nine years!" cries he, who high in Drury-	OFF. with
Lull'd by fost zepbyrs through the broken pane,	SURPR;
Rhymes e'er he wakes, and prints before term ends,	
Oblig'd by bunger—and request of friends;	
"The piece, you think, is incorrect. Why take it,	PERTN.
"I'm all submission; what you'd bave it, make it."	CRING.
Three things another's modest wishes bound;	VEXAT.
My friendship, and a prologue, and ten pound.	CRING.
Pitholeon q fends to me; "You know his Grace.	
"I want a patron - Ask him for a place."	
" Pitholeon libel'd me -" * " But here's a letter	OFF. * CRIN.
"Informs you, Sir, 'twas when he knew no better.	
" Dare you refuse him?" Curl invites to dine;	THREAT-

o "With ferious anguish," &c. may be spoken as if sick. See Sickness, p. 26.

P Alluding to Horace's " Nonumque prematur in annum."

1 Pitholeon. The name of a foolish antient poet.

"He'll write a Journal, or he'll turn divine."

L 2

" Curl invites," &c. Mr. Pope was, it feems, ill used by Curl a bookseller, by the writer of a Journal, or News-paper, and by a "parson much bemus'd in beer."

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LESSONS.

Sur- Bless me! A packet! "Tis a stranger sues;
PRIZE. "A virgin tragedy; an orphan muse."

Anger. If I dislike it, "Furies! death, and rage!"
CRING. If I approve, "Commend it to the stage?"

COMF. There, thank my stars, my whole commission ends?

The play'rs and I are, luckily, no friends.

Anger. Fir'd, that the bouse reject him, " 'Sdeath! I'll " print it,

CRING. "And Shame the fools - Your int'rest, Sir, with "Lintot."

Excuse. "Lintot (dull rogue!) will think your price too much."

CRING. "Not if you, Sir, revise it and retouch."

VEXAT. All my demurs but double his attacks.

WHEED. At last he whispers, " Do; and we go fnacks."

OFF. Glad of a quarrel, straight I clap the door.

Dismis. "Sir, let me see you, and your works no more."

XLI.

REFLEXION on lost happiness. SELF CONDEM-NATION. HORROR. DESPERATION.

Satan's Soliloquy. [Milt. PARAD. LOST. B. IV. v. 32.]

ADMIRA-

ANGER.

O Thou, that with surpassing glory crown'd,

Look'st from thy sole dominion, like the god

Of this new world; at whose sight all the stars

Hide their diminish'd heads; to thee I call,

But

HATRED.

But with no friendly voice, and add thy name
O Sun, to tell thee, how I bate thy beams,
That bring to my remembrance from what state
I fell; how glorious once above thy Sphere;
Till pride, and worse ambition threw me down
Warring in Heav'n against Heav'n's matchless king:

PAINFUL REFLEX.

SELF-

COND.

Warring in Heav'n against Heav'n's matchless king Ah wherefore! He deserv'd no such return From me, whom he created what I was In that bright eminence, and with his good Uphraided none; nor was his service hard. What could be less, than to afford him praise, The easiest recompence, and pay him thanks, How justly due! yet all his good in me

VINDI-CATION OF an ENEMY

The easiest recompence, and pay him thanks, How justly due! yet all his good in me Produc'd rank malice: listed up so high, Subjection I disdain'd; thought one step higher Would set me high'st, and in a moment quit The debt immense of endless gratitude

SELF-COND.

The debt immense of endless gratitude So burdensome still paying, still to owe. Forgetful what from bim I still receiv'd, PRIDE.

And understood not, that a grateful mind By owing owes not, but still pays; at once Indebted, and discharged; what burden then?

SELF-CONDEM-NATION.

O had his pow'rful destiny ordain'd Me some inferior Angel! I had stood Then bappy; no unbounded bope had rais'd

REFLEX. on lost Happin.

Ambition. Yet why not? some other pow'r,
As great, might have aspir'd, and me, though
mean,

Drawn to his part. But other pow'rs as great Fell not, but stand unshaken, from within,

L 3

Or

Or from without, to all temptations arm'd. Hadft thou the same free-will, and pow'r to stand? SELF-COND. Thou bad'st: whom hast thou then, or what

t' accuse.

But Heav'n's free love dealt equally to all?

Be then his love accurs'd! fince love or bate, BLASPH.

RAGE. To me alike it deals eternal wee.

Nay curs'd be thou; fince against bis, thy will SELR-COND.

Chose freely what it now so justly rues.

O wretched Spirit! which way shall I fly DESPE-RATION. Infinite wrath, and infinite despair;

Which way I fly is Hell, myself am Hell; And in the lowest deep a lower deep Still threat'ning to devour me opens wide,

To which the Hell, I suffer, seems a Heav'n

O then, at last, relent. Is there no place Effay toward Left for Repentance? None for pardon left? REPEN. None left, but by submission; * and that word PRIDE

Disdain forbids me, and my dread of shame Among the sp'rits beneath, whom I seduc'd With other promises, and other vaunts

Than to submit; boasting I could subdue

Th' Omnipotent. Ay me! they little know INGU. How dearly I abide that boaft so vain; Under what torments inwardly I groan, While they adore me on the throne of Hell.

With diadem and sceptre high advanc'd, The lower still I fall, only supreme In mifery; fuch joy ambition finds.

But fay I could repent, and could obtain,

PRIDE.

By

By act of grace, my former state; how soon Would beighth recal high thoughts, how foon unfay What feign'd submission swore? Ease would recant Vows made in pain, as violent and void. For never can true reconcilement grow Where wounds of deadly bate have pierc'd so deep: Which would but lead me to a worse relapse, And beavier fall: fo should I purchase dear Short intermission bought with double smart. This knows my Punisher, therefore as far From granting He, as I from begging peace: All bope excluded thus, behold instead Of us outcast, exil'd, his new delight, Mankind created, and for them this world. So farewel hope; and with hope farewel fear, Farewel remorfe: all good to me is loft; Evil be thou my good; by thee at least Divided Empire with Heav'n's King I hold, By thee, and more than balf, perhaps, shall reign; As man, e'er long, and this new World shall know.

MALICE.

Hope-LBSS Angu. Malice.

EIXED DESP.

RESOL-VED OB-DUR.

MAL: bent on Misch.

L4

XLII.

ING.

ATTEN:

XLII.

WALKING in SLEEP, and a DISTURBED CON-SCIENCE. [MACBETH.]

Enter Lady Macbeth , with a taper.

Gent. LOOK you! here she comes. This is her guise. Observe her. Stand close.

WOND. Doct. Her eyes are open.

Gent. Ay, but their sense is shut.

ATTEN. Doct. What is it she does now? Look how she rubs her bands.

Gent. It is an accustomed action with her to feem thus washing her bands. I have known her continue this a quarter of an bour.

Guilt. La. Mach. Yet here's a spot .

Doct. Hark, she speaks.

La. Macb.

The pupil, if he has not seen Mackbeth, must be informed, that Duncan, one of the ancient kings of Scotland, was, according to Buchanan and other historians, murdered by Macbeth, one of the nobles of that kingdom, at the instigation of his Lady, in their own house, in order to Macbeth's ascending the throne; and that Sbakespear, in this scene, intends to represent her troubled in her sleep with guilt and fear.

t There must be but little emphasis used in expressing what Lady Macbeth says, because it is but dreaming.

La. Macb. Out, cursed spot. Out, I say - Guilt. " One, two. Now is the time to do it - Hell is murky - Fie, my lord! A foldier afraid! What need we fear? Who knows it? Who has power to call us to account? - But, who could have thought, the old man had fo much blood in him?

HORROR. Encou.

GUILT.

Do you mark that? Gent.

ATTEN. with

The Thane of Fife is a married La. Mach. man. Where is his wife now? Murdered, did you Guilt. fay? Who could be so bloody to mangle such sweetness? - What, will these hands never be clean? No more of that, my lord; no more of that. You mar all with your flarting - Here is the smell of blood still - All the perfumes of Arabia will not sweeten this little band. Oh, oh, oh!

Doct. What a figh was there! That beart is forely charged. This disease is beyond my practice.

Encou. GUILT.

La. Mach. Wash your bands, put on your night-gown. Take courage-I tell you, Banquo is buried, all but the blood, that was shed at his dispatching; and that has no likeness to be known by. Are you afraid he'll come out of his grave again? To bed, to bed, to bed. There is a knocking at the FEAR. gate. Come, come, come. What is done cannot be undone. To bed, to bed, to bed. [Exit.]

ANGUISH. Suspici-

ENCOU.

e the car of the sale dedents

[&]quot; " One, two," must be spoken as counting a great clock.

XLIII.

INTREATING. COMPLAINT of injury. RE-

The Embassy from Agamemnon to Achilles (after the latter had, in disgust, retired from the army) to endeavour to prevail with him to return, and join the allies against the Trojans. Ulysses at table, in Achilles's tent, speaks.

SUBMIS-

HEALTH to Achilles! Happy are thy guests!
Not those more honour'd whom Atrides seasts:
Tho' gen'rous plenty crown thy loaded boards;
That Agamemnon's regal tent affords.

ANXIETY

But greater cares fit heavy on our souls; Not eas'd by banquets, or by flowing bowls.

SYMPA-

What scenes of slaughter in you fields appear. The dead we mourn, and for the living fear.

APPRE-HENSION. Greece on the brink of fate all doubtful stands,
And owns no belp, but from thy saving bands.
Troy, and her sons, for ready vengeance call:
Their threat'ning tents already shade our wall.
Hear how with shouts their conquests they proclaim,
And point at ev'ry ship the vengeful stame.

Awe with APPR.

For them the Father of the god's declares; Theirs are his omens, and his thunder theirs.

See,

155 TERROR.

See, full of Jove, avenging Hettor rise!

All buman force the raging chief defies;

What fury in his breast, what lightning in his eyes!

He waits but for the morn, to sink in slame

The ships, the Greeks, and all the Grecian name.

Return, Achilles! Ob return, tho' late,

To save thy Greeks, and stop the course of fate;

If in that beart or grief, or courage lies,

Rise to redeem: ah yet to conquer rise.

The day may come, when, all our warriors slain,

That beart shall melt, that courage rise in vain.

Beseech-

WARN-

He afterwards enumerates the advantageous conditions offered by Agamemnon, to engage him to return. To all which Achilles gives the following answer.

- Ulyffes *! - hear

A faithful speech, that knows nor art, nor fear.

What in my secret soul is understood

My tongue shall utter, and my deeds make good.

Let Greece then know, my purpose I retain,

Nor with new treaties vex my peace in vain.

Long toils, long perils in their cause I bore:

But now th' unfruitful glories charm no more.

Fight, or not fight, a like reward we claim:

The wretch, and bero, find their prize the same;

DISPLEAS

EXPRO-

Alike regretted in the dust he lies, Who yields ignobly, or who bravely dies.

" Ulysses!" is to be spoken as a whole sentence.

Of all my dangers, all my glorious pains, A life of labours! lo, what fruit remains! As the bold bird her belpless young attends, From danger guards them, and from want defends; In fearch of prey she wings the spacious air, And with untafted food supplies her care; For thankless Greece fuch hardships have I brav'd, Her matrons, and her tender infants fav'd, Long fleepless nights in heavy arms have flood, And spent laborious days in dust and blood. I fack'd twelve ample cities on the main, And twelve lay smoking on the Trojan plain. Then at Atrides' baughty feet were laid The wealth I gather'd, and the spoils I made. Your mighty monarch these in peace possest; Some few my soldiers had; bimself the rest. Wrong'd in my love, all proffers I disdain; Deceiv'd for once, I trust not kings again. Ye have my answer - * What remains to do. Your king, Ulysses, may consult with you. What needs he the defence this arm can make? Has he not walls, no buman force can shake? Has he not fenc'd his guarded navy round With piles, with ramparts, and a trench profound? And will not these, the wonders he has done, Repel the Rage of Priam's fingle fon? There was a time ('twas when for Greece I fought) When Hestor's prowess no such wonders wrought. He kept the verge of Troy, nor dar'd to wait Achilles' vengeance at the Scæan gate.

SELF-COMMEND

MOTTARS

SNEER

REPR.

RESOL.

REFU.

* SNEER.

But

But now those deadly contests are no more.

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RESOLU-TION.

To-morrow we the fav'ring gods implore; Then shall ye see our parting vessels crown'd, And hear with oars the Hellespont resound. Then tell your king, that all the Greeks may bear, INSULT. And learn to fcorn the man they basely fear. (For, arm'd in impudence, mankind he braves, And meditates new cheats on all his flaves; Tho' shameless as he is, to meet these eyes Is what he dares not: if he dares, he dies) Tell him, all terms, all commerce I decline, Nor share his counsels, nor his battles join: For, once deceiv'd was bis; but twice were mine. My fates, long fince by Thetis were disclos'd; And each alternate, life, or fame, propos'd.

FIXED HATRED.

RESOLU-TION.

ADVISINO

SERIOUS REFLEX-ION.

For years on years, and long extended days. Convinc'd, tho' late, I find my fond mistake, And warn the Greeks the wifer choice to make; To quit these shores; their native seats enjoy, Nor hope the fall of heav'n-defended Troy. Life is not to be bought with heaps of gold; Not all, Apollo's Pythian treasures bold, Or Troy once beld, in peace and pride of fway, Can bribe the poor possession of a day. Lost berds and treasures we by arms regain, And steeds unrival'd on the dusty plain.

Here if I stay before the Trojan town,

If I return, I quit immortal praise

Short is my date; but deathless my renown.

But.

But, from our lips the vital spirit fled Returns no more to wake the silent dead.

He concludes with declaring his determined resolution not to return. And the embassadors take their leave, to go back to the army.

XLIV.

Humorous scene from Shakespear's MIDSUMMER NIGHT'S DREAM.

Quince, Snug, Bottom, Flute, Snowt and Starveling.

Enqu.
Direct-

Quince. TS all our company here?

Bot. You had best call them conjunctly and severally, generally and specially, that is, whereof to call them man by man, according to the scrip.

INFORM-

Quin. Here is the scroll of every man's name, in this town, that is fit to be seen upon the stage before the duke and duchess.

DIRECT-

Bot. Y Good Peter Quince, go to work in a method. Begin at the top, and go on to the bottom; that is, whereof as a man may fay, first tell us what the play treats of, then read the names of

y "Good Peter Quince," &c. To be spoken with a great affectation of wisdom; but in a clumsy and rustic manner.

of the actors, and so your business will stand by itself as regular, as a building set upon the very pinacle of its foundation.

Why then, the play is the most de- INFORM-Ouin. lestable and lamentable comedy entituled and called, The cruel tragedy of the death of Pyramus and

Thifby!

Bot. A very moving play, I warrant it. A PITY. very deep tragedy, I know by the found of the title of it. Pyramus and Thisby! I suppose they are to have their throats cut from ear to ear, or their bellies ripped up from the waist-bands of their breeches to their chins. Well, now, good Peter, DIRECTcall forth your actors by the scrowl. Masters, fpread yourselves out into a clump, every man conjuntly by bimself.

Quin. Answer, as I call you. Nick Bottom, AUTH. weaver.

Bot. Ready. Name my part, and proceed.

You, Nick Bottom, are set down for SMART-Quin. Pyramus.

I am to play Pyramus? Well, and who Auth. Bot. is Pyramus? A gentleman, or a simple man?

Quin. Pyramus is a lovyer, and Thisby is his TEACHsweetheart. Pyramus kills himself for grief, because a lion had got hold of Thisby's cloak, and tore it, which makes Pyramus conclude, as how he had tore ber too, and eaten her up, all but the cloak; whereof he had not touched her. So that poor Pyramus loses his life, d'ye see, for nothing

AFFEC.

NESS.

Enqu.

at all; whereof you know, that is enough to make a man bang bimself.

Enqu.

Bot. What then, am I to hang myfelf for vexation, because I had killed myself for nothing?

DENY.

APPRE-HENSION.

Ouin. No; that is not in the play. Bot. Here will be falt tears wept, or I am mistaken. An I be the man, that acts this same

Pyramus, let the ladies look to their eyes. I will condole and congratulate to some tune. I will break every beart, that is not double-booped with flint. I have a main notion of acting your lovyer, that is croffed in love. There is but one thing, that is more to my bumour than your tribulation lovyer. That is, your tyrant; your thundering tyrant. I BOMBAST. could play you, for example, I could play you fuch a tyrant as Herricoles 2, when he gets on the

brimstone shirt, and is all on fire, as the unlucky boys burn a great rat alive with spirits. And then, when he takes up little - what's his name a - to squir him off of the cliff into the sea. O then 'tis fine b, "I'll split the raging rocks; and " shiv'ring shocks, with thund'ring knocks, shall " break the locks of prison gates. And Febal's c " car shall shine from far, and kindle war, with

RANT.

2 Hercules. a Lichas. " many

b This bombastic passage (probably intended to ridicule some play written in Shakespear's time) cannot be too much mouthed and ranted.

c l'hæbus's.

" many a fear, and make and mar the stubborn " fates." There is your right tragedy fluff, This is Herricole's vein to a beir. This is your only true tyrant's vein. Your lovyer's vein is more upon the condoling and congratulating. Now, Peter Quince, name the rest of the players.

PLAUSE. DIREC-

Quin. Francis Flute, bellows-mender.

TING. AUTH.

Flute. Here, Peter Quince.

AFFEC. SMART-

Quin. * Francis, you must take Thisby on you. Flute. + What, that is to be Nick Bottom's sweetheart, and to have my cloak worried alive by the great beaft? Why, Peter, I have a beard a coming. I sha'nt make a clever woman, as you may fay, unless it were Mrs. What d'ye call ber, Mrs. Tibby's mother or aunt. Has not the gen- Enqui. tlewoman of the play a mother, or an aunt, that

* AUTH-+ Enqu. DOUBT.

appears?

Quin. Yes; but you must do Thisby. You Encou. will do Thisby well enough, man. You shall do it in a mask. Robin Starveling, taylor. AUTH.

Star. Here, Peter Quince.

AFFEC

Quin. & You must play Pyramus's father; I SMARTwill play Thisby's father; Flute must play Thisby; and Snowt Thisby's mother. Simon Snug, joiner.

AUTH.

Snug. Here, Peter Quince.

AFFEC.

Quin. | Simon, you must act the part of the SMART. lion.

Snug. Heb! the part of the lion, do you fay, Enqu. Peter Quince? Why I never made a beaft of my-

AUTH.

M

felf

felf in my life, but now and then, when I have drunk a cup too much.

Encou.

Quin. Pshaw, pshaw, a better man, than you or I either, has been made a beast before now; ay, and a bern'd beast too. But the lion is a royal beast, the king of beasts. So Simon you must play the part of the lion.

DOUBT.

Snug. Well, but an it be a long part, I can't remember it; for I have but a poor brain. Let me see how many pages.

Encou.

Quin. Why, Simon, it is not written. And, for the matter of that, you may do it off band. It is nothing but rearing.

ADVIS-

BOAST-

Bot. I'll tell you what, Peter Quince; you were better to let me act the part of the lion. Simon Snug is but a ben-bearted fort of a fellow. He won't roar you so loud as a mouse in the hole in the wall. But, if you will let me play the part, I will make such a noise, as shall do any man's heart good to hear me. I will roar, that the duke shall cry, Encore, encore, let him roar, let him roar, once more, once more.

CAUTI-

Quin. But if you were too terrible, you might frighten the duches and the ladies, that they would shriek, and that were enough to hang us all.

SELF- ... VINDI-CATION.

Bot. Ay, if the duchess and the ladies were frighted out of their wits, to be sure, perhaps, they might have no more wit, than to get us all

bang'd:

bang'd: but do you think, Peter Quince, that I have no more inbumanity in my nature, than to frighten people? I would restrain and aggravate my voice, that I would roar you as gentle as any fucking dove; I would roar you an it were any nightingale.

Quin. I tell you, Nick Bottom, hold your AUTH. tongue, with your roaring, and fet your heart at

rest. You shall play nothing but Pyramus.

Bot. Well: if I must, I must. What cannot Submisbe endur'd, you know, must be cur'd. But what sion. beard were I best to play it in?

Quin. You must not have on a grey beard, DIRECyou know; because it will not look natural for a man with a grey beard to be acting the part of

a louyer.

Bot. Why, look you, Master Peter Quince, I SELFdon't think it so very unnatural to see people, GATION. with grey beards, acting the part of lovyers; at least. I am sure, it had not need be unnatural: for it is common enough. But, howfomdever it will look a little unnatural, as you fay, to fee the young woman, Mrs. Tibby, fondling and looking fweet upon a man with a grey beard. Wherefore, upon minture liberation, I will play it in a beard black as jet.

Quin. Here, then, Masters; take your parts, Exhor. and con them over with as much retention as you can; that you may be ready to rehearle by tomorrow night.

Enqu.

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LESSONS.

Enqu.

Bot. But where must we rehearse, Peter Quince?

APPRE-

CONTRIV.

Quin. Why, you know, if we should go to rehearse in a garret, or a malt-loft, we should but draw a mob, and perhaps get ourselves taken up for cromancers. Therefore we must go to the palace wood, and do it by moonlight. Then you know, we shall do it with dacity and imposure of mind, when there is no body to depland, or to his.

Bot. Right, Peter Quince. We will be ready for you. [Exeunt.]

XLV.

CHIDING.

The speech of Hector to Paris, on his avoiding, on the field of battle, Menelaus, the husband of Helen, whom he had decoyed from Sparta to Troy, which occasioned the Trojan war. [Pope's Hom. II. III. v. 53.]

NARRA-

A S godlike Hellor sees the prince retreat,

He thus upbraids him with a gen'rous heat.

REPR.

"Unhappy Paris! But to women - brave!

"So fairly form'd, and only to deceive!
"Ob hadft thou dy'd, when first thou saw'st the light,

VEXAT.

"Or dy'd at least before the nuptial rite !

" A

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" A better fate, than vainly thus to boast	Con-
" And fly, the scandal of the Trojan bost.	TEMPT.
"God's! how the scornful Greeks exult to see	VEXAT.
"Their fears of danger undeceiv'd in thee!	
"Thy figure promis'd with a martial air;	Con-
"But ill thy foul supplies a form so fair.	TEMPT.
" In former days, in all thy gallant pride,	
"When thy tall ships triumphant stem'd the tide,	
"When Greece beheld thy painted canvas flow,	
"And crouds flood word'ring at the passing show;	
"Say, was it thus, with fuch a baffled mien,	Enqu.
"You met th' approaches of the Spartan queen?	with
"Thus from her realm convey'd the beauteous prize,	CONT.
"And both her warlike lords d outshone in Helen's	
18 AN SECURITY OF THE PROPERTY	atron exa
" eyes ?	2327160
"This deed, thy foes delight, thy own difgrace,	
"Thy father's grief, and ruin of thy race,	
"This deed recals thee to the proffer'd fight;	•
"Or hast thou injur'd whom thou dar'st not right?	CHAL-
"Soon to thy cost his sword would make thee	,nanak
"know,	dilw
"Thou keep'st the consort of a braver foe.	SPERMIS.
"Thy graceful form, instilling soft desire,	WARNA
"Thy curling tresses, and thy silver lyre,	utiavo3
"Beauty, and youth - in vain to these you trust,	# 1 1 X X V V V V
"When youth and beauty shall be laid in dust.	
"Troy yet may wake, and one avenging blow	THREAT.
"Crush the dire author of his countrey's woe."	ENING.
N. T.	

M 3

⁴ Theseus, her first, and Menelaus, her second husband.

XLVI.

REMORSE. CONFESSION. VIRTUOUS RESO-LUTION. AFFECTION. JOY. RAPTURE.

Scene between Sir Charles Easy and his lady (to whom he had been false) after his coming to understand, that his falshood was known to her, though borne without the least complaint, or outward appearance of distatisfaction, on her part.

Serious Convers. Sir Ch. SIT Bill, my dear — I want to talk with you — and, which you well may wonder at, what I have to say is of importance too. But it is in order to our friendship's being upon a better foot hereaster, than it has been bitberto.

Affec. with Submis.

Lady Easy. Your behaviour to me, Sir Charles, has always been friendly and loving; nor can I charge you with a look, that ever had the appearance of unkindness.

COMPLIM

Sir Ch. The perpetual spring of your good homour, Madam, lets me draw no merit from what I have appeared to be. For you feem to be of a temper to love, or at least to behave kindly, to your bushand, let his character be what it will. Yet I cannot even now, reconcile, with your good sense, your

your venturing upon marriage with a man of my indolent character.

Lad. Easy. I never thought it such a bazard. Submis-And your having never shewn, even in the time of courtship, the least affectation to be any thing, but what you was by nature, and your shewing, through that careleffness of temper, an undesigning bonesty of mind, which I suspected a want of in [moother behaviour, won me by taking no pains to win me, and pleased and courted me by taking no pains to please or court me. I concluded, that such a temper could never be deliberately unkind. Or, at the worft, I hoped, that any errors which might arise from want of thinking, might be borne; and that one moment's thought would end them. Thus, Sir Charles, you fee my worst of fears. And these, weighed against the bopes I had of winning your beart (as you know, our fex are not too diffident of the power of our own charms) were as nothing.

Sir Ch. My dear, your understanding, when I WONDER. confider my own conduct, flartles me; and makes my own look despicable. I blush to think, I have SHAME. worn so valuable a jewel in my bosom, and, till this bour, have scarce had the curiosity, or rather the common sense, to think of looking upon its lustre.

Lad. Easy. You set too bigh a value, Sir SELP-DE-Charles, on the common qualities of barmless and good-nature in a wife.

PRAISE. Sir Ch. Virtues, like benefits, are doubled by SHAME. being modestly concealed. And I confess, I suspect you, Madam, of virtues, which, as much as they exalt your character, disgrace mine.

APPR. Lad. Eafy. I don't understand you, Sir Charles.

TREPISir. Ch. I must speak plainer then—Be free,
and tell me, where did you leave this bankerchiefe?

START. Lad. Easy. Ha!

TENDERN Sir Ch. What do you flart at? — You have SHAME. nothing to be troubled about.—Would to Heaven I had as little. [Aside.]

ANXIETY Lad. Easy. I cannot speak—and I could wish you would not oblige me. — It is the only thing Intreat I ever refused you — And, though I cannot give you a reason, why I would not speak, yet I hope you will excuse me, without a reason.

STINGING Sir Ch. What then! Does this delicate creature Remorse feruple to accuse me of what I have so little scrupled to be guilty of! Monster! To injure such goodness!

TENDERN Well, then, Madam, your will shall be a reason.
with Admir.

I will urge the point no farther. And indeed it would ill become me. Since you are so generously tender of repreaching me, I will declare to you, that what your delicacy avoids charging me with, that

It was by the hankerchief, that he knew his baseness was discovered by his lady.

that my own reflexion bears bome upon me with tenfold force. Your heroic behaviour has wak'd REMORSE; me to a sense of your disquiet past - disquiet so unworthily caused by me - and - and - shesitating through fullness of heart] so nobly borne by - her - who least deserved to be forced to bear it. - But, Madam, - [fighing] if I bave VIRTUused you ill - I hope I have sentiment enough still ous REleft to fecure you from all fear of my offending bereafter. As an earnest of which, let me beg of INTREAT.

you to discharge your woman.

Your tenderness overcomes me. [Weeping.] Sir Ch. Nay, furely, you have no room to Self. DEpraise my tenderness. Such tenderness, as I have NIAL. shewn to worth like yours, might-but I fee you REMORSE, are in pain to give me this confusion. I will not, TENDERN therefore, increase your uneasiness by reflexions on what I have been; but rather, referving them for my private recollections, try to soothe your anguish by the prospect of bappiness to come - happiness from my recovery to a sense of your inimitable excellence, which hereafter, I intend shall be the bufiness and the joy of my life to study, and admire. Expest then, thou best of womankind, from my fu- PROTEST ture affection, all that can be conceived of tender and of kind. Nothing, you can expect, shall come up to what you shall experience; for no tenderness can equal your deservings at the hands of such a

Lad. Easy. My dearest! I think not of her. Over-

AFFEC.

husband

husband as I have bitherto been. Receive me, then, entire at last, and take what no woman ever truly had—not even your incomparable self — my conquered heart. [Embracing.]

INEX-PRESS. TRANS. of Love and Joy. Lad. Easy. O my recovered, my almost lost, my inestimable jewel! — My busband! — My love! — O extasy of joy! — Too much for buman nature! — Thus to have all I love on earth, come voluntarily and unsolicited, to load me with kindness, and crown me with bappiness! What is the rapture of the lover sighing at our feet, to the solid joy of receiving the relenting returning busband! O dearest love! Be not so prosusely kind. O Heaven! Teach me to shew gratitude suitable to such a blessing!

Pious GRAT.

XLVII.

DISCONTENT. EXCITING. REPROACHING.

The scene, in which Cassius excites Brutus to oppose Cæsar's power. [Shakespear's Jul. Cæs.]

Discon.

Cas. — HONOUR is the subject of my story:
I cannot tell, what you, and other men
Think of this life, but for my single self,
I'd rather sleep i' th' dust, than live to be
In awe of such a thing as I myself.
I was born free as Cæsar. So were you.

CONT.

We

We both have fed as well, and we can both Endure the winter's cold as well as he. For once, upon a raw and gusty day, NARR. with The troubled Tiber chaffing with his shores, CONT. Cæfar fays to me, " Dar'ft thou, Cassius, now QUEST. " Lead in with me into this angry flood, " And swim to yonder point?" Upon the word, Accoutred as I was, I plunged in, COURAGE And bad him follow; so indeed he did. The torrent roar'd, and we did buffet it With lufty finews, throwing it aside, And flemming it with hearts of controversy. But e'er we could arrive the point propos'd, FEAR: DISTR. Cæsar cry'd, " Help me, Cassius, or I fink." and + Then, as Eneas, our great ancestor, INTR. + Cour. Did from the flames of Troy upon his shoulders The old Anchises bear, so, from the waves of Tiber Did I the tired Cafar: * and this man * WONZ DER. Is now become a god, and Cassius is A wretched creature, and must bend his body. CONT. If Cafar carelessly but nod to him. He had an ague, when he was in Spain, NARR. with And when the fit was on him, I did mark CONT. How he did shake: 'tis truth, this god did shake; His coward lips did from their colour fly, And that same eye, whose bend doth awe the world, RANT, Did lose its lustre; I did hear him groan:

f This passage cannot be expressed with life, without something of the action of swimming.

TEMPT.

Ay, and that tongue of his, that bad the Romans Mark him, and write his speeches in their books,

Alas, it cry'd, "Give me some drink, Titinius"-SICKN. As a fick girl. Ye gods, it doth amaze me, WOND.

A man of fuch a feeble temper should So get the flart of the majestic world,

And bear the palm alone.

Bru. Another general shout! LIST.

I do believe, that their applauses are WOND.

For some new honours that are beap'd on Casar. DISCON.

Caf. Why, man, he doth bestride the narrow RANT. world

> Like a Coloffus, and we forry dwarfs Walk under his buge legs, and peep about, To find ourselves dishonourable graves.

REGRET. Men sometimes have been masters of their fates: The fault, dear Brutus, is not in our ftars, But in ourselves, that we are underlings.

Excit-Brutus and Cafar! what should be in that Cafar? ING. Why should that name be sounded more than yours? Write them together; yours is as fair a name; Sound them; it doth become the mouth as well; Weigh them; it is as beavy; conjure with them; Brutus will fart a ghost as soon as Casar.

Now in the names of all the gods at once, WOND. Upon what meat doth this our Cæsar feed, * Con-

That he is grown fo great? * Age thou art sham'd; Rome, thou hast lost the breed of noble bloods. When went there by an age, fince the Sun shone, But it was fam'd with more than one man? When could they fay, 'till now, who talk'd of Rome,

That her wide walls incompass'd but one man? Oh! you and I have heard our fathers fay, EXCIT-ING. There was a Brutus once, that would have brook'd A whip-gall'd flave to lord it over Rome As foon as this dread Cafar. APPROg That you do love me, I am nothing BATION. jealous ; What you would work me to, I have some aim; SERIOUS CONSIDE-How I have thought of this, and of these times, RATION. I shall recount bereafter. For this present, I would not (fo with love I might intreat you) Be any farther mov'd. What you have said, PLOT-I will consider; what you bave to say, TING. I will with patience bear, and find a time Both meet to bear, and answer such bigh things. Till then, my noble friend, chew upon this; Brutus - had rather be a Lybian, Than to repute himself a son of Rome, TENT. Under fuch bard conditions, as this time

Is like to lay upon us.

XLVIII.

[Exeunt.]

The character of Brutus being cool courage, his speech is to be expecsed accordingly.

XLVIII.

JOY. TROUBLE. FLATTERY. DARING. FEAR.
ROMANTIC IMAGINATION.

Eve's account of her troublesome Dream, [PARAD. LOST. B. V. v. 28.]

Joy and Love.

DISA-GREEA-BLE RE-MEMB. O Sole in whom my thoughts find all repose, My glory, my perfection! Glad I see

Thy face, and morn return'd. For I this night (Such night till this I never pass'd) have dream'd—

If dream'd—not as I oft am wont, of thee;

Works of day past; or morrow's next design;

But of offence, and trouble, which my mind

Knew never till this irksome night. Methought,

Close at mine ear one call'd me forth to walk,

With gentle voice. I thought it thine. It said,

WHEED.

"Wby sleep'st thou Eve? Now is the pleasant "time,

PLEASING DESCRIP-

- "The cool, the filent, fave where filence yields
- "To the night warbling bird, that now awake,
- "Tunes sweetest his love-labour'd song; now reigns
- " Full-orb'd the moon, and with more pleasing light
- "Shadowy fets off the face of things. In vain,

h "If dream'd." The impression being so strong, that she was in doubt, whether it was a dream, or a reality.

i "In vain," &c. The pupil must be told, that this means, "No matter whether any earthly creature is awake "to admire your beauty."

나는 살아야 하는 사람들이 살아가면 가장이 되었다. 그렇게 되었다면 하는 것이 없는 것이 없는 것이 없는 것이 없는 것이 없는 것이 없는 것이다.	
"If none regards. Heav'n wakes with all his eyes, "Whom to behold but thee, nature's defire?	FLATTE-
"In whose fight all things joy with ravisoment,	
" Attracted by thy beauty — still to gaze."	
	NARRA-
I rose, as at thy call; but found thee not.	TION.
To find thee I directed then my walk;	
And on, methought, alone I pass'd through ways,	
That brought me on a Judden to the tree	APPRE-
Of interdicted knowledge. Fair it seem'd,	HENS.
Much fairer to my fancy, than by day:	Wonder.
And as I wond'ring look'd, beside it stood	
One shap'd and wing'd like one of those from Heav'n	
By us oft seen; his dewy locks distill'd	
Ambrofia. On that tree be also gaz'd;	
And, "O fair plant," faid he, "with fruit fur-	PLEAS:
"cbarg'd,	and
" Deigns none to ease thy load, and taste thy sweet,	DESIR.
"Nor god, nor man? Is knowledge so despis'd?	
"Or envy, or what reserve forbids to taste?	Enqu.
"Forbid who will, none shall from me withhold	RESOLU-
	TION.
"Longer thy offer'd good, why else set here?"	
This faid, he paus'd not, but with vent'rous arm	FEAR.
He pluck'd, he tasted. Me damp borror chill'd	
At such bold words vouch'd with a deed so bold.	
But he thus overjoy'd, "O fruit divine,	Joy.
" Sweet of thyself, but much more sweet thus cropt;	
" Forbidden here, it seems as only fit	
" For gods; yet able to make gods of men:	
"And why not gods of men, fince good, the more	
"Communicated, more abundant grows,	

"The

Joy.

LESSONS.

"The Author not impair'd, but honour'd more? " Here, bappy creature! fair angelic Eve! INVITING " Partake thou also; bappy though thou art, FLATT. " Happier thou mayst be; worthier canst not be: TEMPT-" Tafte this, and be henceforth among the gods, ING. "Thyself a goddess, not to earth confin'd, "But sometimes in the air, as we; sometimes " Ascend to Heav'n, by merit thine, and see " What life the gods live there, and fuch live thou." FEAR. So faying, he drew nigh, and to me beld, Ev'n to my mouth of that same fruit held part, Which he had pluck'd. The pleasant sav'ry smell RISING DESIRE. So quicken'd appetite, that I, methought, Could not but taste. Forthwith up to the clouds With him I flew, and underneath beheld ROMAN-TIC IMA-The earth outstretch'd immense, a prospect wide GINATION And various. Wond'ring at my flight and change To this bigb exaltation; suddenly My guide was gone, and I, methought, funk down, And fell afleep. But O bow glad I wak'd

To find this but a dream.

XLIX.

XLIX.

ANGUISH followed by TRANSPORT.

The scene of Indiana's being found to be Mr. Sealand's daughter. [Consc. Lov.]

Ind. T AM told, Sir, you come about bufiness, which requires your speaking with me.

Seal. Yes, Madam. There came to my hands a bill drawn by Mr. Bevil, which is payable to-morrow; and as I have cash of his, I have made bold to bring you the money myself. -A - a - a and, to be free, Madam, the fame of your beauty, and the regard which Mr. Bevil is but too well known to have for you, excited my curiofity.

Ind. Too well known to have for me! Your OFFEN. fober appearance, Sir, made me expect no rudeness, or absurdity from you - Who waits? - Sir, if you pay the money to a fervant it will be as well.

[Going.]

Pray, Madam, be not offended. I came Apolo hither with an innocent, nay, a virtuous defign. And, if you will have patience to bear me, it may be of service to you, as well as to my only daughter, on whose account I come, and whom I was this day to dispose of.

Ind. [Aside.] In marriage with Mr. Bevil, I fear. What I dreaded is come. But I must

compose

RECOL-

compose myself, if possible. [To him.] Sir, you may suppose I shall desire to know any thing, which may be interesting to Mr. Bevil, or to myself. As appearances are against me with regard to his behaviour, I ought to forgive your suspicion, Sir. Be free then; I am composed again. Go on, Sir.

APOL.
Wond.
with

DISAP.

CONFU.

Seal. I feared indeed, an unwarranted passion here. But I could not have thought any man capable of abusing so much loveliness and worth, as your appearance, and behaviour, bespeak. But the youth of our age care not what excellence they destroy, so they can but gratify—

Vindic.
Enqu.
with
AppreHens.

Ind. [Interrupting.] Sir, you are going into very great errors. But please to keep your suspicions, and acquaint me, why the care of your daughter obliges a person, of your seeming rank, to be thus inquisitive about a wretched, helpless, friendless — [Weeps.] I beg you pardon, good Sir—I am an orphan, who can call nothing in this world my own, but my virtue — Pray, good Sir, go on.

DISTR.
APOL.

Seal. How could Mr. Bevil think of injuring fuch sweetness!

PITY with DISAP. VINDIC. PRAISE.

Ind. You wrong him, Sir. He never thought of injuring me. His bounty he bestows for my support, merely for the pleasure of doing good. You are the gentleman, I suppose, for whose happy daughter he is designed by his worthy father; and he has consented, perhaps, to the proposal.

Enqu. with Appre-

I own, fuch a match was proposed; but CAUT. it shall not proceed, unless I am satisfied, that your connexion with him may be confistent with it.

TRESSA

Ind. It is only Sir, from his actions and his looks, that I have had any reason to flatter myself into the notion of his having any particular affection for me. From them, I own, I was led into the bope of what I earnestly wished, that he had thoughts of making me the partner of his beart. But now I find my fatal mistake. The goodness and gentleness of his demeanour, with the richness of his benevolence, made me misinterpret all -'Twas my own bope, my own possion, that deluded me - He never made one amorous advance to me - His generous beart and liberal band meant only to help the miserable. And I - O fool that I was! - I fondly suffered myself to be drawn into imaginations too high, and too ambitious for my lowly wretchedness - Oh - oh - oh !

[Weeping.]

Seal. Make yourfelf eafy, Madam, upon the Comscore of my daughter, at least. The connexion between Mr. Bevil and her is not gone so far as to render it necessary that your peace should be destroyed by such a marriage. Depend upon it, Madam, my daughter shall never be the cause of your disappointment.

FOR To

Ind. Sir, your speaking so makes me still Shall I be the cause of injury to more wretched. my noble benefactor? Shall I, who have no pre-

N 2

tensions

PERSU.

DISTR. with GRAT.

DISTR.

Heaven forbid! No, Sir; give your daughter to the worthiest of men. Give her to my generous Bevil—I hey may be happy, though I should run distracted. And, whilst preserve my senses, I will weary Heaven with my prayers for their felicity. As for my own fate, it is likely to hold on as it

begun, a series of wretchedness—'Twas Heaven's bigb will that I should be wretched— Taken captive in my cradle—tossed on the seas—there deprived of my mother—that I should only bear

of my father; but never fee him — that I should then be adopted by a stranger — then lose my adopter — that I should then be delivered from

the very jaws of poverty by the most amiable of mankind—that I should give my fond unthinking

heart to this most charming of his fex — and that he should disappoint all my romantic hopes, without leaving me the right, or the pretence of blaming

any one, but myself. For, oh, I cannot repreach him, though his friendly hand, that raised me to

this beighth, now throws me down the precipice.

Oh!

[Weeping.]

Seal. Dear lady! Compose yourself to patience, if possible. My heart bleeds for your distress—And there is something in your very strange story, that resembles—Does Mr. Bevil know your bistory

particularly ?

Ind. All is known to him perfettly. And it is my knowledge of what I was by birth, and what I should

COMF.

PITY.

Enqu.

LAMEN.

(hould be now, that embitters all my misery. I'll tear away all traces of my former felf; all that can FRENZ. put me in mind of what I was born to, and am miserably fallen from. In her disorder she throws away her bracelet, which Mr. Sealand takes up, and looks earnestly on it.]

Seal. Ha! what means this? Where am I? It AMAZE. is the fame! the very bracelet, which my wife wore at our last mournful parting.

Ind. What said you, Sir? Your wife! What may this mean? That bracelet was my mother's. But your name is Sealand. My lost father's name TREPIwas -

RECOL-

DATION.

[Interrupting.] Danvers, was it not? Seal. Ind. What new amazement! That was his AMAZE. name.

Seal. I am the true Mr. Danvers, though I have changed my name to Sealand - O my child, my child! [Catching Indiana in his arms.]

Ind. All-gracious Heaven! Is it possible? Do I embrace my father?

Seal. O my child, my child! My sweet girl! My lost Indiana! Restor'd to me as from the dead! I now see every feature of thy lamented mother in thy lovely countenance! O Heaven! how are our forrows past o'erpaid by such a meeting! To find thee thus, to have it in my power to bestow thee on thy noble lover, with a fortune not beneath his acceptance.

RAP. TURE.

Ind.

askalisch sollte Un Jahres 1888

Ind. O it is more like a dream, than reality! Have I then a father's fanction to my love! His bounteous band to give, and make my beart a prefent worthy of my generous Bevil?

Seal. Let us fend immediately to him, and inform him of this wondrous turn; which shews, that

Whate'er the gen'rous mind itself denies, The secret care of Providence supplies.

L.

REPROOF.

Califthenes's honest speech in reproof of Cleon's flattery to Alexander, on whom Cleon wanted divinity to be conferred by vote. [Q. Curt, VIII.]

Displeas. Reproof. If the king were present, Cleon, there would be no need of my answering to what you have just proposed. He would bimself reprove you for endeavouring to draw him into an imitation of foreign absurdities, and for bringing envy upon him by such unmanly flattery. As he is absent, I take upon me to tell you in his name, that no praise is lasting, but what is rational; and that you do what you can to lessen his glory, instead of adding to it. Heroes have never, among us, been deissed, till after their death. And, whatever

may

may be your way of thinking, Cleon, for my part, I wish the king may not, for many years to come, obtain that bonour. You have mentioned, as REMON. precedents of what you propose, Hercules, and Bacchus. Do you imagine, Cleon, that they were deified over a cup of wine? And are you and I qualified to make gods? Is the king, our fovereign, to receive his divinity from you and me, who are his fubjetts? First try your power, whe- CHALther you can make a king. It is, furely, easier to make a king, than a god; to give an earthly dominion, than a throne in Heaven. + I only wish, that the gods may have heard, without offence, the arrogant proposal you have made, of adding one to their number; and that they may still be so propitious to us, as to grant the continuance of that success to our affairs, with which they have hitherto favoured us. * For my part, I am not * Hoashamed of my country; nor do I approve of our adopting the rites of foreign nations, or learning from them how we ought to reverence our kings. To receive laws, or rules of conduct, from them, what is it, but to confess ourselves inferior to them?

+ Ap-PREHENS.

LI.

Inculcating. Commanding. Intreating.
WARNING.

The dying charge of Micipsa, king of Numidia, to Jugurtha, whom he had adopted, and made joint-heir to his kingdom, with his two sons Adherbal and Hiempsal.

EXCIT-ING TO GRATI-TUDE.

TOU know, Jugurtha, that I received you under my protection in your early youth, when left a belpless, and bopeless orphan. I advanced you to bigh bonours in my kingdom; in the full assurance that you would prove grateful for my kindness to you; and that, if I came to have children of my own, you would study to repay to them, what you owed to me. Hitherto I have had no reason to repent of my favours to you. For, to omit all former instances of your extraordinary merit, your late behaviour in the Numantian war, has reflected upon me, and my kingdom, a new and distinguished glory. You have, by your valour, rendered the Roman commonwealth, which before was well affected to our interest, much more friendly. In Spain, you have raisea the bonour of my name and crown. And you have surmounted what is justly reckoned one of the greatest difficulties ;

COMMEN-DATION.

ties; having, by your merit, filenced envy. My dissolution seems now to be fast approaching. I therefore beseech and conjure you, my dear Jugurtha, by this right hand; by the remembrance of my past kindness to you; by the bonour of my kingdom, and by the majesty of the gods; be kind to my two sons, whom my favour to you has made your brothers; and do not think of forming a connexion with any stranger to the prejudice of your relations. It is not by arms, nor by treasures, that a kingdom is secured, but by well affected subjects and allies. And it is by faithful and important services, that friendship (which neither gold will purchase, nor arms extort) is secured. But what friendship is more perfect, than that which REMON. ought to obtain between brothers? What fidelity can be expected among strangers, if it is wanting among relations? The kingdom, I leave you, is in WARNgood condition, if you govern it properly; if otherwise, it is weak. For by agreement a small state increases: by division a great one goes to ruin. It will ly upon you, Jugurtha, who are come to Incutriper years, than your brothers, to provide, that no misconduct produce any bad effect. And, if any difference should arise between you and your brothers, (which may the gods avert!) the public will DEVOT. charge you, however innocent you may be, as the aggressor, because your years and abilities give you the superiority. But I firmly persuade myself, that Hofe.

TREAT.

WARN-

TEACH-

you will treat them with kindness, and that they will honour and esteem you, as your distinguished virtue deserves.

LII.

DRUNKENNESS k.

[Shakespear's OTHELLO.]

Cassio. I'LL be ha — [hiccoughs] I'll be ha — hang'd, if these fellows han't given me a fil — a fil — a fillip on the brain-pan — a little one.

Montano. Why, good master lieutenant, we are not beyond pints a-piece as I'm a so — as I'm a soldier. And that is a shallow brain-pan, which will not hold a poor pint of good liquor.

Iago. Some wine, ho! [Sings.]

And let me the cannakin clink, clink,

And let me the cannakin clink.

A foldier's

k It may, perhaps, feem strange to some, that such a lesson as this should have a place. But, besides the diversion of seeing drunkenness well imitated, the moral is good. For this very frolick costs Casso his place.

It is needless to mark the emphatical words in this pasfage. For drunkenness destroys all emphasis and propriety. A foldier's a man, and man's life's but a span, Why then let a foldier have drink, drink,

Why then let a foldier have drink.

Some wine, boy!

Cassio. I'll be shot for a cow — for a cow — for a coward, if that ben't an excellent song.

Iago. I learnt it in England, where indeed they are most potent at the pot. Your Dane, your German, and your swag-belly'd Hollander, are nothing to your freeborn Englishman. Did you ever hear an Englishman reckon up the privileges he has by birth-right?

Cassio. No, good Iago. What are they

pray?

lago. Why, to say what he pleases of the government; to eat more roast beef, and drink more port, than any three subjects of any other country; and to do whatever he pleases, wherever he is. Therefore he raves at the best king, while your Frenchman worships the worst; he breaks this week the law he voted for last week; and in all countries, he is winked at, when he does what would fend a native to a mad-house; he eats you up the whole ox in less time than your Frenchman swills the soup he makes of the shins; and as to drinking, he lays you France, Austria, and Russia, among the table's feet, with no more conscience at the tavern, than in the field of battle,

Caffio. Here is our noble ge - our noble ge - our noble general's health for ever.

Montano. Ay, ay, good mafter lieutenant, and as much longer as you pleafe.

Iago. O fweet England!

King Stephen he was and a worthy peer. His breeches cost him a whole crown. He held them fixpence all too dear; With that he call'd his taylor lown. He was a wight of high renown, And thou art but of low degree,

'Tis pride, that pulls the country down. So take thy old cloke about thee.

co. When to the what he pleafe of the ec-

ver one of the Lill. The of the or

VEXATION. SPITEFUL JOY.

The scene between Shylock and Tubal. [Shakesp. MERCH. OF VEN 1.]

QUEST. with ETY.

Shyl. HOW now, Tubal, what news from Genoa? Have you heard any thing of my backsliding daughter?

1 The pupil must, if he does not know it, be told a little of the plot, viz. That Shylock had fent Tubal in fearch of his daughter, whom his ill usage, and the importunity of her lover, had occasioned to elope from his house. And that Antonio

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VEXA-

TION.

Tub. I often came where I beard of her; but DISAPP. could not find her.

Why, there, there, there! A diamond gone, that cost me two thousand ducats at Frankfort! The curse never fell upon our nation till I never felt it before. Two thousand ducats in that, and other precious precious jewels! I wish she lay dead at my foot, with the jewels in her ear. I would she were bears'd with the ducats in her coffin. No news of them! And I know not what spent in the search. Loss upon loss. The thief gone with so much; and so much to find the thief; and no fatisfaction, no revenge, no ill luck ftirring, but what lights on my shoulders; no sighs, but o' my breathing; no tears, but o' my shedding.

Yes, other men have ill luck too. An-TION. tonio, as I heard in Genoa -

Shyl. What! Has be had ill luck?

[Earneftly.]

Has had a ship cast away coming from Tub. Tripoli.

Thank God; thank God. + Is it true? Shyl. Is it true?

Tub. I spoke with some of the failors, that 'scaped from the wreck.

Shyl.

Antonio was a merchant, mortally hated by Shylock, who had borrowed a fum of money of Shylock on the terms of his folfeiting a pound of his flesh, wherever Shylock pleased to cut it, in case of his failing to discharge the debt on the day it was due.

VEXA-TION.

NARRA-

SPITEF. lor.

NARRA-TION.

SPITEF. loy. t Ques. NARRA-TION.

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LESSONS.

JOY. QUES.

Shyl. I thank thee, good Tubal, good news, good news. * What in Genoa, you spoke with them?

NARRA-

Tub. Your daughter spent, in Genoa, as I heard, in one night, twenty ducats.

Angu.

Shyl. Thou stick'st a dagger in me. I shall never see my gold again. Twenty ducats at a sitting! Twenty ducats! — O father Abraham!

NARRA-

Tub. There came divers of Antonio's creditors in my company to Venice, that fay, he cannot but break.

SPITEF.

Shyl. I'm glad of it. I'll plague him. I'll torture him. I'm glad of it.

NARRA-

Tub. One of them shewed me a ring, he had of your daughter for a monkey.

Angu.

Shyl. Out upon her! Thou torturest me, Tubal. It was my ruby. I had it of Leab. I would not have given it for as many monkeys as could stand together upon Realto.

NARRAT.

Tub. Antonio is certainly undone.

JOY.

DIREC.

CRUEL.

RESOL.

Shyl. Ay, ay, there is fome comfort in that. || Go, Tubal, fee me an officer; bespeak him to be ready. * I will be revenged on Antonio. I will wash my bands, to the elbows, in his beart's blood.

[Exit.]

LIV.

SELF-VINDICATION. REPROOF.

The speech of C. Marius to the Romans, shewing the absurdity of their hesitating to confer on him the rank of general in the expedition against Jugurtha, merely on account of his extraction. [Salust. Bell. Jugurthin.]

IT is but too common, my countrymen, to observe a material difference between the behaviour of those, who stand candidates for places of power and trust, before, and after their obtaining them. They solicit them in one manner, and execute them in another. * They set out with a great appearance of activity, bumility, and moderation; + and they quickly fall into sloth, pride, and avarice. It is, undoubtedly, no easy matter to discharge, to the general satisfaction, the duty of a supreme commander in troublesome times. I am, I hope, duly sensible of the importance of the office I propose to take upon me, for the service of my country. To carry on, with

Ex-PLAIN-ING.

* SNEEK.

† REPR.

LITY.

ANX-

This speech begins calm and cool. See Tranquillity, pag. 14. Teaching, pag. 19. &c.

" "To carry on, &c. The antitheses, in this sentence, must be carefully marked in pronouncing it.

with effect, an expensive war, and yet be frugal of the public money; to oblige those to serve, whom it may be delicate to offend; to conduct, at the fame time, a complicated variety of operations; to concert measures at bome answerable to the state of things abroad; and to gain every valuable end, in spite of opposition from the envious, the factious, and the disaffected; to do all this, my countrymen, is more difficult, than is generally thought. And, besides the disadvantages, which are common to me with all others in eminent stations, my case is, in this respect, peculiarly bard; that, whereas a commander of patrician rank, if he is guilty of a neglect, or breach of duty, has his great connexions, the antiquity of his family, the important fervices of his ancestors, and the multitudes he has by power engaged in his interest, to screen him from condign punishment: my whole safety depends upon myfelf; which renders it the more indispensably necessary for me to take care, that my conduct be clear and unexceptionable. Besides, I am well aware, my countrymen, that the eye of the public is upon me; and that, though the impartial, who prefer the real advantage of the commonwealth to all other confiderations, favour my pretensions, the patricians want nothing so much, as an occasion against me. It is, therefore, my fixed resolution, to use my best endeavours, that you be not disappointed in me, and that their

CON-

SELF-DEFEN. ANXI-ETY.

Pro-

indirect designs against me may be defeated. have, from my youth, been familiar with toils, and with dangers. I was faithful to your interest, my countreymen, when I ferved you for no reward, but that of honour. It is not my defign to betray GRATIyou, now that you have conferred upon me a place of profit. You have committed to my condust the war against Jugurtha. The patricians are offended at this. But where would be the wisdom of giving such a command to one of their honourable body, a person of illustrious birth, of ancient family, of innumerable statues, but - of no experience. What service would his long line of dead ancestors, or his multitude of motionless statues, do his countrey in the day of battle? What could fuch a general do, but, in his trepidation and inexperience, have recourse to some inferior commander, for direction in difficulties, to which he was not bimself equal? Thus, your patrician general would, in fact, have a general over bim; fo that, the acting commander would fill be a plebeian. So true is this, my countreymen, that I have my/elf known those, who have been chosen consuls, begin then to read the bistory of their own countrey, of which till that time, they were totally ignorant; that is, they first obtained the employment, and then bethought themselves of the qualifications necessary for the proper discharge of it. I submit to your judgment, Ro-

TUDE

SPECT.

mans,

CON-TEMPT. mans, on which side the advantage lies, when a comparison is made between patrician haughtiness, and plebeian experience. The very actions, which they have only read, I have partly seen, and partly myself atchieved. What they know by reading, I

know by action. They are pleased to slight my mean birth: I despise their mean characters. Want

of birth and fortune is the objection against me: want of personal worth against them. But are not

all men of the same species? What can make a difference between one man and another, but the

endowments of the mind? For my part I shall alway look upon the bravest man as the noblest

man. Suppose it were enquired of the fathers of

fuch patricians, as Albinus, and Bestia, whether, if they had their choice, they would defire sons of

their character, or of mine; what would they answer; but that they should wish the worthiest to

be their sons? If the patricians have reason to

despise me, let them likewise despise their ancestors,

whose nobility was the fruit of their virtue. Do

they envy the bonours bestowed upon me? Let

them envy likewise my labours, my abstinence, and

the dangers I have undergone for my countrey;

by which I have acquired them. But those worthless men lead such a life of inattivity, as if they

despised any bonours you can bestow; whilst they

aspire to bonours, as if they had deserved them by

the most industrious virtue. They arrogate the

rewards

QUEST.

Con-

ARGU. with REPR. AN-

CON-TEMPT.

rewards of activity for their having enjoyed the pleasures of luxury. Yet none can be more lavish, than they are, in praise of their ancestors. And they imagine they honour themselves by celebrating their forefathers. Whereas they do the very contrary. For, by how much their ancestors were distinguished for their virtues, by so much are they disgraced by their vices. The glory of ancestors casts a light, indeed, upon their posterity: but it only serves to shew what the descendants are. It alike exhibits to public view their degeneracy, and their worth. I own, I cannot boast of the deeds of my forefathers: but I hope I may answer the cavils of the patricians by standing up in defence of what I have myfelf done. Observe, now, my countreymen, the injustice of the patricians. They arrogate to themselves honours on account of the exploits done by their forefathers, whilst they will not allow me the due praise for performing the very same fort of actions in my own person. " He has no statues," they cry, " of his " family. He can trace no venerable line of an-" cestors." - What then! Is it matter of more praise to disgrace one's illustrious ancestors, than to become illustrious by his own good behaviour? What if I can shew no statues of my family? I can shew the standards, the armour, and the trappings, which I have myself taken from the vanquished: 0 2

PRIDE ...

with Cont.

AFFEC-

Cour.

SELF-VINCICA-TION.

. LAUD. PRIDE. See Courage, pag. 18.

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LESSONS.

quished: I can shew the scars of those wounds. which I received by facing the enemies of my countrey. These are my statues. These are the bonours I boast of; not left me by inheritance, as theirs; but earned by toil, by abstinence, by valour, amidst clouds of dust, and seas of blood; scenes of action, where those effeminate patricians, who endeavour, by indirect means, to depreciate me in your esteem, have never dared to shew their faces.

CONT.

LV.

CRUELTY. HORROR. PLOTTING.

Macbeth, full of his bloody defign against good king Duncan, fancies he fees a dagger in the air.

STRAT. COUR.

I S this a dagger, which I fee before me, The bandle tow'rd my band? - Come, let me clutch thee -

WOND.

ROR.

I have thee not, and yet I fee thee fill. Art thou not, fatal vision! fensible To feeling, as to fight? or art thou but A dagger of the mind, a false creation Proceeding from the beat-oppressed brain?

I fee

P Reaching out his hand, as to fnatch it. The first eight lines. to be spoken with the eyes staring, and fixed on one point in the air, where he is supposed to see the dagger. See Despair, r. 17. Malice 24. Obstinacy 18. Fear 17. Plotting 16.

Hor-

1.97

I fee thee yet, in form as palpable, 9 As this which now I draw. — Thou marshal'st me the way that I was going, And such an instrument I was to use. -Mine eyes are made the fools o' th' other fenses, Or else worth all the rest - I see thee still, And on thy blade and dudgeon, drops of blood, Which was not so before. There's no such thing .-DOUBT. It is the bloody business, which informs This to mine eyes — Now o'er one half the world Nature seems dead, and wicked dreams abuse The curtain'd fleep; now witchcraft celebrates Pale Hecate's offerings: and midnight murder, (Alarmed by his centinel, the wolf, Whose bowl's his watch) thus with his flealthy pace, Like Tarquin's ravishing strides, tow'rd his design Moves like a ghost - Thou found and firm-fet earth, Guilt. Hear not my steps, which way they walk, for fear Thy very stones should prate of royal blood

START-ING.

HORROR.

START.

HORROR.

HORROR.

PLOT-TING.

HORROR.

Soon to be spilt.

hall state in the cone

of our confirmation

[Shakefp. MACBETH.]

⁹ Drawing his dagger, and looking on it, and then on that in the air, as comparing them.

A long pause. He recollects and composes himself a little, and gives over fixing his eyes upon the air-drawn dagger.

s Plotting is alwe trao be expressed with a low voice, Especially such a passage as this, to the end.

LVI.

JOY. FEAR of OFFENDING. AFFECTION. GRATITUDE.

A speech of Adam to Eve. [Milt. PARAD. LOST. B. IV. 1. 411.7

SOLE partner, and sole part of all these joys, TEND. Dearer thyfelf than all. Needs must the Pow'r, AWE.

That made us, and for us this ample world, PIETY. Be infinitely good, and of his good As liberal and free, as infinite;

That rais'd us from the dust, and plac'd us bere TUDE. In all this bappiness, who at bis hand Have nothing merited, nor can perform Ought whereof he hath need; he who requires

From us no other service, than to keep This one, this easy charge, of all the trees In paradise, that bear delicious fruit So various, not to tafte that only tree Of knowledge planted by the tree of life,

So near grows death to life; whate'er death is; Some dreadful thing no doules; for well thou know'ft

God hath pronounc'd it death to tafte that tree, The only fign of our obedience left.

Among so many figns of pow'r and rule Conferr'd

GTATI-

SERIousn. APPRE-

HENS.

GRAT.

Conferr'd upon us, and dominion given Over all other creatures, that possess Earth, air, and sea. Then let us not think bard One easy prohibition, who enjoy Free leave so large to all things else, and choice Unlimited of manifold delights. But let us ever praise him, and extol His bounty, following our delightful task PIETY. To prune these growing plants, and 'tend these loy. flow'rs, Which were it toilsome, yet with thee - were TEN-DERN. Sweet.

LVII.

Intercession. Obstinacy. Cruelty. Forced Submission.

Duke. MAKE room, and let him stand before our face.—

Shylock, the world thinks, and I think so too,
That thou but lead'st this fashion of thy malice
To the last hour of ast; and then, 'tis thought
Thou'lt shew thy mercy and remorse more strange
Than is thy strange apparent cruelty.
And, where thou now exast'st the penalty,
Which is a pound of this poor merchant's stess,

O 4

Thou

t See the note, p. 188, 189.

Thou	wilt	not	only	lose	the	forfeiture,
------	------	-----	------	------	-----	-------------

PLEAD- But, touch'd with buman gentleness, and love,

Forgive a moiety of the principal,

PITY. Glancing an eye of pity on his loffes,

That have of late brought down such ruin on him

Enough to make a royal merchant bankrupt.

We all expect a gentle answer, Jew.

OBSTIN. Shyl. I have posses'd your Grace of what I purpose,

Hypoc, " And by our holy fabbath have I fworn

Threa- If you deny it, let the danger light

Upon your charter, and your city's freedom -

MALICE. You'll ask me, why I rather chuse to have

A weight of carrion flesh, than to receive

OBSTIN. Three thousand ducats? I'll not answer that.

MALICE. But fay, it is my humour? Is it answer'd?

OBSTIN. What if my bouse be troubled with a rat,

And I be pleas'd to give ten thousand ducats,

To have it bane'd? What, are you answer'd yet?

REPR. Baffanio. This is no answer, thou unfeeling man,

T'excuse the current of thy cruelty.

MALICE. Shyl. I am not bound to please thee with my answer.

Defect. Antonio. I pray you, think, you question with a Jew.

You may as well go stand upon the beach, And bid the main flood 'bate his usual beighth;

You

[&]quot; See affectation, hypocritical, p. 22.

You may as well plead pity with the wolf, When you behold the ewe bleat for the lamb, As try to melt his jewish beart to kindness. Baff. For thy three thousand ducars, here are TREAT. fix. Shyl. If ev'ry ducat in fix thousand ducats OBSTIN. Were in fix parts, and ev'ry part a ducat, I would not draw them; I would have my bond. Duke. How shalt thou hope for mercy, ren-GRAVE REB. d'ring none? Shyl. What judgment shall I dread, doing no OBST. wrong? The pound of flesh, which I demand of him, CRUEL. Is dearly bought: 'tis mine; and I will have it. Enter Portia difguised like a Doctor of Laws. Give me your band. You come from WELC. Duke. learn'd Bellario? I do, my Lord. Portia. You're welcome: take your place. Duke. Are you acquainted with the cause in question? QUEST. Port. I am informed thoroughly of the case. Answ. Which is the merchant here? and which the Yew? QUEST. Duke. Antonio, and Shylock; both stand forth. AUTH. Port. [To Shylock.] Is your name Shylock? QUEST.

[To Antonio.] You are obnoxious to

him, are you not?
Ant. Ay, so be says.

DEJECT.

OBST.

QUEST.

Port. Do you confess the bond?

Shyl. Shylock is my name.

QUEST.
DEJECT

Ant. I do.

Port.

I

Port.

40	_	-	
•		_	
•	(1		

INTR. Port. Then must the Jew be merciful.

OBST. Shyl. On what compulsion must I? Tell me that.

Advis. Port. The quality of mercy is not strain'd.

PLEAS. It droppeth as the gentle rain from Heav'n

Upon the bappy soil. It is twice blest,

In him, who gives it, and in him, who takes.

Tis mightiest in the Mightiest. It becomes
The throned monarch better than his crown.

Itself enthroned in the bearts of kings.

It is the loveliest attribute of Deity;

And earthly pow'r shews likest to divine,

Advis. When mercy feafons justice. Therefore, Jew,
Tho' justice be thy plea, consider this,

Serious. That in the course of justice none of us

REFLEC. Should see falvation. We do pray for mercy,

And that same pray'r doth teach us all to render

The deeds of mercy.

Obst. Shyl. My deeds upon my head. I crave the legal forfeit of my bond.

IN- Bass. For once I beg the court to bend the law
To equity. 'Tis worth a little wrong
To curb this cruel devil of his will.

FORB. Port. It must not be. There is no pow'r in Venice,

Can alter a decree established.

Twill be recorded for a precedent,

And many an error by the same example
Will rush into the state. It cannot be.

Shyl.

LESSONS 203 A Daniel come to judgment! Yea a AP-PLAUSE. Daniel. O wise young judge! How do I bonour thee! Port. I pray you, let me look upon the bond. CURIOS: Shyl. Here 'tis, most reverend dostor! Here it is. APPL. Sbylock! — there's thrice thy money Apvis. offer'd thee. An oath! An oath! I have an oath in Hypoc. Shyl. Hean'n ! Shall I lay perjury upon my foul? No. not for Venice. * Why, this bond is forfeit, Port. DECL. And lawfully by this the Jew may claim A pound of flesh, to be by him cut off Nearest the merchant's beart. - Be merciful. ADVIS. Take thrice thy money. Bid me tear the bond. Shyl. When it is paid according to the tenor. OBST. There is no power in the tongue of man To alter me. I flay upon my bond. Anton. Most heartily I do befeech the court DEJECT. To give the judgment. Port. Why then, thus it is; Pass. You must prepare your bosom for his knife. SENT. Shyl. Av, his breaft;

So faith the bond; doth it not, noble judge? Nearest his beart. These are the very words.

Port.

THIRST

of BLOOD.

^{*} Portia speaks all, to " Stop him, guards," without looking off from the bond.

LESSONS. 204 Port. It is fo. Are there scales to weigh the QUEST. flefb? Shyl. I have them ready. ANS. Port. Have here a surgeon, Shylock, at your INTERC. charge, To stop his wounds, lest he should bleed to death. Shyl. Is it so nominated in the bond? CRUEL. Port. It is not so expressed: but what of that? INTERC. 'Twere good you do fo much for charity. Shyl. I cannot find it. 'Tis not in the bond. CRUEL: Port. A pound of that same merchant's flesh is SENT. thine. The court awards it, and the law doth give it. Shyl. Most rightful judge! APPL. Port. And you must cut this flesh from off his SENT, breaft. The law allows it, and the court awards it. Shyl. Most learned judge! A sentence! * Come, THIR. prepare. BLOOD. Port. Tarry a little. There is something DOUBT. else -This bond - doth give thee here - no jot of

The words expressly are a pound of flesh.

blood.

Direc. Then take thy band. Take thou thy pound of flesh;

THREA. But, in the cutting it, if thou dost shed

One drop of christian blood, thy lands and goods

Are, by the laws of Venice, forfeited.

Grat.

LESSONS. 205 Grat. O upright judge! Mark, Jew! O learned APPL. judge! Shyl. Is that the law? CONFU. Port. Thyself shalt see the att. Posit. For, as thou prgest justice, be affur'd, REPR. Thou shalt have justice, more than thou desir'st. Grat. O learned judge! Mark, Jew! A learned APPL. judge! Shyl. I take his offer then. Pay the fum thrice. And let the Christian go. YIELD. Bassan. Here is the money. GIV. Softly. No baste. The Jew shall have FORB. Port. Striet justice. His claim is barely for the penalty. Grat. A fecond Daniel! Jew. APPL. Now, infidel, I have full bold of thee. TRIUM. Port. Wby doth the Jew pause? Take thou thy QUEST. forfeiture. Shyl. Give me my principal, and let me go. CONFU. Bassan. I have it ready for thee. Here it is. GIV. Port. He hath refus'd it in the open court. FORB. He shall have merely justice, and his bond. REPR. Grat. A Daniel still, fay I; a second Daniel! APPL. I thank thee, Yew, for tenching me that word. REPR. Shyl. Shall I not barely have my principal? SNEAK. Port. Thou shalt have nothing, but the for-REFUS. feiture,

To be so taken at thy peril, Jew.

Shyl.

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CON-

LESSONS.

DISAP. Shyl. Why then the Devil give him good of it.

SPITE. I'll stay no longer question.

FORB. Port. Stop him, guards.

COND. The law hath yet another bold on you.

TEACH. It is enacted in the laws of Venice,

If it be prov'd against an alien,

That by direct, or indirect attempt,

He seek the life of any citizen,

The party 'gainst the which he doth contrive, Shall feize on half his goods. The other half

Goes to the privy coffer of the state; And the offender's life lies in the mercy Of the Duke only, 'gainst all other voice.

In which predicament, I fay, thou stand'st.

For it appears by manifest proceeding,

That indirectly, and directly too,

Thou hast contriv'd against the very life Of the defendant; so that thou incurr'st

The danger formally by me rehearst.

Apris. Down, therefore, and beg mercy of the Duke.

GRANT. Duke. That thou may'st see the difference of our spirit,

I pardon thee thy life, before thou ask it.

DESP. Shyl. Nay, take my life and all. Pardon not that.

You take my life, taking whereon I live:

Quest. Port. What mercy can you render him, Anto-

Grat.

Grat. A balter's price, and leave to bang him- TRIUM. felf.

Anton. So please my Lord the Duke, and GRANT. all the court,

To quit their right in one half of his goods, I shall be well contented, if I have

The other half in use, until his death, Then to restore it to the gentleman,

Who lately fole his daughter.

Duke. He shall do this, or else I do recant THREA. The pardon, I had promis'd to bestow.

Port. Art thou contented, Jew? What dost QUEST. thou say?

Shyl. I pray you give me leave to go from DESP. bence.

I am not well. Send the deed ofter me, And I will fign it.

Duke. Get thee gone. But do it.

THREA.

[Exeunt omnes.]

LVIII.

LVIII.

Conjugal Affection with Distress.

The scene between Hector and his wife Andromache. [Pope's Hom. IL. VI. v. 428.]

NARRA-

HECTOR, this heard, return'd without delay;

HASTE.

Swift through the town he took his former way,
Thro' streets of palaces, and walks of state;
And met the mourner at the Scæan gate.
With baste to meet him sprung the joyful sair
His blameless wife, Aëtion's wealthy heir.
The nurse stood near, in whose embraces prest]

TENDER DE-

The nurse stood near, in whose embraces prest His only hope hung smiling at her breast;
Whom each soft charm and early grace adorn,
Fair as the new-born star that gilds the morn.
Silent the warrior smil'd, and, pleas'd, resign'd
To *tender passions all his + mighty mind.

SOFT. † Cour. Descr. of

His beauteous princess cast a mournful look; Hung on his band, and then, dejetted, spoke.

BEAUT.
in
DISTR.

Her bosom labour'd with a boding sigh,
And the big tear stood trembling in her eye.
"Too daring prince! Ab whither dost thou run?

COMPL. with AFFECT.

" Ab too forgetful of thy wife and son!

And think'st thou not how wretched we shall be

FEAR.

" A widow I, an belpless orphan he!

. For

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" For sure such courage length of life denies,

" And thou must fall, thy virtue's sacrifice.

" Greece in her fingle heroes strove in vain:

" Now hosts oppose thee; and thou must be slain.

" O grant me, gods! e'er Hector meets his doom,

" All I can ask of beav'n, an early tomb!

" So shall my days in one fad tenor run,

" And end with farrows, as they first begun.

" No parent now remains, my griefs to share,

" No father's aid, no mother's tender care.

" The fierce Achilles wrapt our walls in fire,

" Laid Thebe waste, and slew my warlike fire.

" His fate compassion in the victor bred;

" Stern as he was, he yet rever'd the dead;

"His radiant arms preserv'd from hostile spoil,

" And laid him decent on the fun'ral pile.

" By the same arm my sev'n brave brothers fell,

" In one sad day they view'd the gate of bell.

"While the fat herds and fnowy flocks they fed,

" Amid their fields the bapless beroes bled.

" My mother liv'd to bear the victor's bands,

"The queen of Hippoplacia's fylvan lands.

"Redeem'd too late, she scarce beheld again

"Her pleasing empire, and her native plain,

"When ab! opprest by life-confuming wee,

" She fell, a victim to Diana's bow.

"Yet while my Hettor still survives, I fee

" My father, mother, brethren, all in thee.

" Alas! my parents, brothers, kindred, all,

"Once more will perish, if my Hestor fall.

DEPRE-

LAMEN.

Comf.

APPRE-

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LESSONS.

"Thy wife, thy infant, in the danger share;

" O prove a busband's, and a parent's eare. INTR.

APPRE-HENS:

"That quarter most the skilful Greeks annoy,

" Where you' wild fig-trees join the wall of Troy.

"Thou from this tow'r defend th' important post,

"There Agamemnon points his dreadful hoft,

" That pass Tydides, Ajax, strives to gain,

" And there the vengeful Spartan fires his train.

"Thrice our bold foes the fierce attack have giv'n,

" Or led by hopes, or distated from heav'n.

" Let others in the field their arms employ;

" But flay my Hettor bere, and guard his Troy." The chief reply'd, "That post shall be my care;

" Nor that alone; but all the works of war.

" How would the fons of Troy, in arms renown'd.

"And Troy's proud dames, whose garments " fweep the ground,

" Attaint the lustre of my former name,

" Should Hector basely quit the field of same? AVERS.

" My early youth was bred to warlike pains;

" My foul impels me to the martial plains.

" Still foremost let me stand to guard the throne,

" To fave my father's bonours, and my own.

"Yet come it will! the day decreed by fates! APPRE-HENS.

" (How my beart trembles, while my tongue re-(lates!)

" The day, when thou, imperial Troy! must bend;

" Must see thy warriors fall; thy glories end.

ee And

IN-TREAT.

COUR.

Cour.

PATR.

GRIEF.

211

AFFECT.

GRIEF

And yet no dire presage so wounds my mind,

" My mother's death, the ruin of my kind,

" Not Priam's boary bairs defil'd with gore,

" Not all my brothers gasping on the shore,

& As thine, Andromache! - Thy griefs I dread!

"I see thee trembling, weeping, captive led,

"In Argive looms our battles to design,

" And wees, of which so large a part was thine.

" There while you groan beneath the load of life,

"They cry," - " Behold the mighty Helior's Insulf; " wife!"

"Some baughty Greek, who lives thy tears to fee,

" Embitters all thy woes by naming me.

The thoughts of glory past, and present shame,

46 A thousand griefs shall waken at the name!

"May I lie cold, before that dreadful day,

" Pres'd with a load of monumental clay!

"Thy Hector, wrapt in everlasting sleep,

" Shall neither bear thee figh, nor fee thee weep."

Thus having spoke, th' illustrious chief of Troy, Stretch'd his fond arms, to class the lovely boy.

The babe clung, crying, to his nurse's breast, Scar'd with the dazzling belm, and nodding crest.

With secret pleasure each fond parent smil'd, And Hector basted to relieve his child;

The glitt'ring terrors from his brows unbound, And plac'd the beaming belmet on the ground.

Then kis'd the child, and lifting high in air,

NARRA-

PITY!

TENDER.

P 2

Thus to the gods prefer'd a parent's pray'r.

" 0

INTER-CESS.

- "O Thou, whose glory fills th' ætherial throne,
- " And all ye deathless Pow'rs! Protest my fon!
- " Grant bim, like me, to purchase just renown,
- " To guard the Trojans, to defend the crown,
- " Against his countrey's foes the war to wage,
- " And rise the Hestor of the future age!
- " So, when triumphant from successful toils,
- " Of heroes slain, he bears the reeking spoils,
- " Whole bosts may bail him with deserv'd acclaim,
- "And fay"—" This chief transcends his father's fame."
- "While pleas'd, amidst the gen'ral shouts of Troy,

TEN-DERN. "His mother's conscious heart o'erstows with joy."

He spoke, and fondly gazing on her charms,
Restor'd the pleasing burden to her arms;
Soft on her fragrant breast the babe she laid,
Hush'd to repose, and with a smile survey'd.

The troubled pleasure soon chastis'd with fear,
She mingled with the smile a falling tear.

APPRE-

NESS of

HEART.

GLIM.

HOPE.

LIX.

REMORSE. Attempt toward REPENTANCE. OB-DURACY. DESPAIR.

The wicked king's foliloquy expressing his remorfe for the murder of his brother Hamlet king of Denmark. [Shake/p. HAMLET.]

King. OH my offence is rank! It smells to heav'n! ComIt hath the e'dest curse of heav'n upon it.—
A brother's murder!—Pray, alas! I cannot:

Though fore my need of what the guilty pray for; My stronger guilt defeats my strong intent,

And, like a man to double bus'ness bound, I stand in pause, where I shall first begin,

And both neglect .- * What if this cursed band

Were thicker than it self with brother's blood?

Is there not rain enough in the fweet beav'ns

To wash it white as snow? Whereto serves mercy,

But to confront the visage of offence?

And what's in prayer, but this two-fold force,

To be fore-stall'd, e'er yet we come to fall,

Or pardon'd, being down? - Then I'll look up.

My fault is past. - || But ob! what form of pray'r || Guilt.

Can ferve my turn? - + " Forgive me my foul + DER. " murder!"

That cannot be, fince I am still possest

P. 3

Of

LESSONS.

Of those effects, for which I did the murder; My crown, mine own ambition, and my queen. May one be pardon'd, and retain th' offence? In the corrupted currents of this world, Offence's gilded hand may shove by justice; Nay, oft 'tis seen, the wicked prize itself

* Terr. Buys out the law. * But 'tis not so above:

There is no shuffling: There the action lies

In his true nature; we ourselves compell'd,

Ev'n to the teeth and forehead of our faults,

+ Aux. To give in evidence. — + What then? — What rests? —

HOPE. Try what repentance can. — What can it not?—
OBDUR. Yet what can it, when one cannot repent?

Desp. Oh wretched state! oh bosom, black as death!

Oh limed soul! that struggling to be free,

Angu. Art more engag'd! § Help, Angels! Make affay, Bow, Subborn knees; and heart with strings of steel, Be soft as sinews of the new born babe!

HOPE. All may be well.

DESP.

[The king kneels, and, by his looks and gestures, expresses great agony and horror; but no penitential melting of heart; after continuing a short time in that posture, he rises in despair, and speaks the following]

My words fly up — My thoughts remain below— Words without thoughts never to Heav'n go.

LX.

REPROACHING. EXCITING to Self-defence.

The speech of T. Q. Capitolinus to the Roman people, when the Æqui and Volsci, taking the advantage of the animosities then prevailing between the patricians and plebeians, joined their forces, and, after plundering the Roman territories, advanced, in a hostile manner, to the very walls of the city. [T. Liv. Hist. Rom.]

THOUGH I am not conscious to myself, Romans, of any offence I have committed against my countrey; it is with confusion, that I address you thus publicly on such an occasion. For what can be imagined more shameful, than that it should be known to the world - that it should be known to ourselves! - and must be handed down to posterity - that in the fourth consulship of Titus Quintius Capitolinus, the Æqui and Volsci, so lately found scarce a match for the Hernici, advanced, in arms - uninterrupted, and unpunished - to the very walls of Rome! Had I imagined, that fuch a disgrace, as this, would have come upon my countrey in the year of my fourth confulship (though our affairs have of late gone in fuch a way, that every thing was to be P 4 feared)

VEXATI-

* Aco-

REMON.

VEXAT.

| KIND-

§ INTER. CESSION. ‡ KIND.

+ Cour.

CON-

VEXAT.

feared) I would have avoided the confular honour - * the shame rather - by banishment, or even by death. How much more desirable to have died in my third confulship, than to live to see the dishonours, which the times are like to bring upon us. But whom does the infolence of fo contemptible an enemy disgrace? Is it us, the confuls? Or is it you, Romans? If the fault be in us; take from us that authority, we are fo unworthy to enjoy. And if that be not enough, inflict on us the punishment we have deserv'd. | If it is owing to you, my countreymen, that the enemy have thus dared to infult us, § all I beg of the gods is, that they will forgive you; I and I wish no other punishment to come upon you, than repentance for your misconduct. + Our enemies have not prefumed upon any want of bravery in you, Romans; nor upon any imagined superiority in themselves. They know both you, and themselves too well. They have not forgot how often they have been routed in battle, how often put to shameful flight, deprived of their lands, and even made to pass under the yoke, by the Romans. It is the fatal dissension between the patricians and plebeians, that gives courage to the enemies of the Roman name. Our quarrels amongst ourselves are the poison of our state. While you are dissatisfied with the powers enjoyed by the patricians, and we are jealous of the plebeians; the enemy, feeing their time, have surprised us.

But

But what (in the name of all the gods!) will REMON. satisfy you. You demanded plebeian tribunes. For the fake of peace, we, patricians, consented. You then called for decemviri. We agreed, that the decemviral power should be established. You were quickly tired of this form of government. We obliged the decemviri to abdicate. Your refentment pursuing them even to their retirement, we gave our consent to the exile and death of some of GRIEF. the first men of Rome for birth and merit. Then you infifted, that the tribunitial authority should be re-established. You did accordingly re-establish it. We bore with the innovation of conferring the consular power upon men of plebeian rank, though we faw how injurious it was to our own. We bore patiently, and do still bear, with the tribunitial power; with the right of appeal to the people; with the obligation upon the patricians to submit to the popular decrees; and with the alienation of our peculiar rights and privileges, under pretence of equalling the different ranks, and reducing things to order in the commonwealth. But, my countreymen, when will you put an end to these wranglings? When shall this unbappy state be united? When shall we look upon Rome as our common countrey? We, of the patrician rank, though losers, are more disposed to peace, than you, who have gained all your ends. Is it not enough, that you have made yourselves formidable to your superiors? Now you affemble, in a sedi-

REMON.

Rous. SHAME.

RE-PROACH-ING.

tious manner, on the Mount Aventine; then on the Mons facer; and against us your vengeance is always directed. You were in no baste to prevent the enemy from feizing on the Esquilia, or from mounting our works. It is only against the pairicians, that you dare to shew your valour. Go on, then, if you are fo determined; and when you have furrounded the fenate bouse, made the forum dangerous for any of patrician rank to be feen in. and got the prisons filled with persons of the first eminence; keep up the same heroic spirit, you shew against your own countreymen; fally out at the Esquiline gate, and repulse the enemy. Or if your valour is not fufficient to enable you to do this, at least shew, that you have the beroism to view from the walls, your lands wasted by fire and sword, and plundered by the irresistible army of the Æqui and Volsci.

SNEER.

REMON.

Rous.

Hon.

ALARM.

REMON.

REPR.

Will any one pretend to answer to this, that it is only the public that suffers by the inroads of the enemy, and that the main of the loss will be only that of a little national bonour? Were that the case, what Roman could think of it with patience? But, besides the loss of our bonour, what effect, do you think, these ravages will have upon private property? Do you expect any thing else, than that every individual of you should quickly have accounts of what he bimself has lost? And how are those losses to be made up? Will your darling tribunes make good the damages? They will be active

tive enough in inflaming you with their speeches; they will commence fuits against the principal men in the ftate; they will gather seditious affemblies, and multiply laws on laws, and decrees on decrees. But which of you, my countreymen, REMON. has gained any thing by fuch proceedings? Has any Roman carried home to his family, from those tumultuous meetings, any thing, but batred, quarrels, and mischiefs, public and private? The REcase was, in former bappier times, very different, when you submitted to the rightful authority of the confuls, and were not, as now, the dupes of your tribunes; when you exerted yourselves in the field of battle, not in the forum; when your shouts of courage struck terror into your enemies; not your seditious clamours into your countreymen. Then you used to return home enriched with spoils, and adorned with trophies: instead of which you now ingloriously fuffer the enemy - and that REenemy a contemptible one - to go off unmolested, and loaded with your substance. But go on with REMON, your seditious assemblies, as long as you can. The time is approaching, when you will find yourfelves obliged to quit them, though so agreeable to you, and to betake yourselves to what you have the greatest reluctance to, I mean your REerms. You thought it a mighty bardship to be obliged to march against the Æqui and Volsci. They have spared you that trouble. They are ALARM. now at your gates. And if you don't drive

PROACH.

ALARM.

PROACH,

REGR.

REPR.

them from thence, they will foon be in the city, in the capitol, and in your houses. Two years ago, an order was given by authority of the senate, that levies should be made, and that the army should march. Instead of executing this falutary order, we have been loitering at home, unemployed, except in wrangling; forgetful, while our peace was undisturbed from abroad, that this long indolence would probably be the very cause of troubles coming upon us from various quarters at once.

PROF.

ALARM.

PROF.

SINC

ALARM.

REMON.

REPR.

I know full well, my countreymen, that there are many subjects more agreeable to you than those I have now spoken to you upon. But the necesfity of the times obliges me (if I were less inclinable of myself) to lay truth before you, rather than to tickle your ears. I wish, I could bumour your inclinations: but I had rather fecure your fafety, than gain your good-will. It is commonly obferved, that those who address the public from felfish views, are more acceptable, than those, whose fole disinterested aim is the general advantage. And I think you can bardly imagine, that those flatterers of the plebeians, who neither suffer you to rest in peace, nor in war, mean your good by continually exciting you to tumult and sedition. When they work you up to discontent and rage, they are fure to gain their avaritious or their ambitious ends. And, as in times of peace they find themselves to be of no consequence, rather than

than be undistinguished, they fet themselves to promote mischief.

If you are at last, (as I am fure you have reason to be) sick of such absurd and ruinous proceedings, and have a mind to refume your own characters, and to act agreeably to that of your ancestors; I am myself ready now to bead you, and Cour. am willing to undergo any penalty, if I do not, in a few days, force these plunderers of our lands to abandon their camp, and if I do not carry the terror of war, which now alarms you, from our gates, to those of the enemy.

EXCIT. SELF-DE-FENCE.

DOUBTING, VEXATION. SERIOUS REFLEXION.

Hamlet's foliloquy upon his finding, that the king his father was murdered by his uncle; in which he confiders of the confequence of putting an end to a burdensome life. [Shakesp. HAMLET.]

O be, — or not to be y — that is the Anxiquestion -

Whether 'tis nobler in the mind to suffer

The

y To be, - or not to be -" The thought, at length, would run thus, " Is death the total destruction of consciousness?

LESSONS.

The flings and arrows of outrageous fortune; Cour. Or to take arms against a bost of troubles. And by opposing, end them. - * But to die-. DEEP THO'T-To Sleep - No more - 2 And by a leep to end FULNESS. VEXAT. The beart-ach, and the thousand natural shocks, That flesh is beir to - 'Tis a consummation € Тно'т. Devoutly to be wish'd. - To & die - To steep-To seep - + Perchance to dream - A startling + APPRE-HENS. thought . For in that fleep of death what dreams may come, When we have souffled off this mortal coil, Must give us pause. There's the respect That makes calamity of fo long life. For who would bear the whips and scorns of time, VEXA-TION. Th' oppressor's wrong, the proud man's contumely; The pangs of love despis'd, the law's delay, ANGU. The insolence of office, and the spurns, That patient & merit of the unworthy || takes; & MEEK. When he bimfelf might his quietus make AVERS. With a bare bodkin? I Who would bend to earth, I Cour. And groan and fweat under a weary life? COMPL.

But

" Or do the dead still continue to think and and, though in a different manner from that of the present state?" The thought in the second line is different, viz. "Whether is it truly beraic to put an end to life, when it becomes irksome?"

be equal. The fense, at length being, "Is dying only falling asleep, and nothing else?"

raised earnestly to heaven. See Veneration, p. 20.

FEAR.

But that the dread of fomething after death,
(That undiscover'd countrey, from whose bourne be No traveller returns) puzzles the will,
And makes us rather bear those ills we bave,
Than fly to others, which we know not yet?
Thus conscience makes cowards of us all:
And thus the native bue of resolution
Is sicklied o'er with a pale cast of thought,
And enterprizes of great strength and moment,
With this regard their currents turn away,
And lose the name of action.

LXII.

EAGERNESS. CHIDING. INTREATING.

Ghosts of various characters press to be admitted into Charon's boat. Are repulsed by him and Mercury, on account of their coming loaded with their vices, follies, and wrong attachments. [Lucian. DIAL. MORT. CHAR. MERC. &c.]

Charon. LOOK you, gentlemen and ladies, CHIDING.

this will never do. My boat is but

small; and old, and leaky into the bargain; so that,

if it be either in the least over-loaded, or not exactly

trimmed,

^{- &}quot; whose bourne." That is, border, or coaft.

trimmed, you will be among the Stygian frogs presently, every single ghost of you. You come pushing and crouding in fuch shoals, and I know not how much luggage along with you, that you are like to repent of your being in fuch a burry, at least those of you, who cannot swim.

THREAT-MING.

INTR.

Ist Ghost. But you don't consider, Mr. Ferryman, how much we are tired of dodging about here, where we have neither bouse nor bome, where there is nothing but mud, in which we fink over shoes, over boots, nor so much as a tree to hang a

COMPL.

dog upon. Pray, good Charon, push us over as fast

INTR.

as you can.

CHID.

What a plague ails the brainless ghost? Char. Would you have me do impossibilities? Do, Mer-

EXCIT. REFUS. cury, bear a hand a little. Push them back. Don't let above one come into the boat at a time; that you may examine them ghost by ghost, and make them strip, and leave their luggage, before they

fet a foot in the boat.

PROM.

Merc. Ay, ay, I'll take care of that, Charon. Who are you? -Hold.

REFUS. SUBM.

2d Ghost. My name is Menippus, by trade a cynic philosopher. And to shew you how willing I am to be conformable, look you there, away go my wallet and my staff into the Styx. And as for

my cloke, I did not bring it with me.

APPR.

Merc. That's my bonest cynic. Come into the boat, Menippus. Here is a ghost of sense for you.

you. Go, go forward by the belm, where you may have good fitting, and may fee all the paffengers. - Your fervant, Madam. Who may you be, if a man, I mean, if a god may be fo bold?

3d Ghost. Sir, I am the celebrated beauty, who rated my favours so bigb, as to receive a talent for a kiss. It is true, a certain philosopher did grudge my price, faying, he had no notion of REFUS. paying an exorbitant sum for so unpleasant a bargain as repentance. But my comfort is, that it Conwas a poor, old fellow, and a philosopher, that made this clownish speech, so different from what I was used to.

Merc. Look you, Madam, this countrey is REFUS. not famous for gallantry. And, as you will make nothing of your beauty, where you are going, I must desire you to leave it all bebind, or you don't fet a foot in the Stygian ferry-boat.

3d Ghost. Pray, Sir, excuse me. Why must INTR. one be ugly, because one is dead?

Merc. Come, come, Madam, off with your whole apparatus of temptation, if you mean to cross the Stygian pool. You must not only lay aside the paint on your cheeks, but the cheeks themselves. You must throw off not only the gorgeous attire of your bead, but the bair, and the very skin, to the bare skull. So far from granting you a paffage with all your finery about you; we shall expect you to strip off both skint and flesh to the very bones. So, Mrs. Beauty, if

AFFECT BEAUT.

TEMPT.

with

you please to step aside, and dispose of your tackle, and present yourself by and by, in the plain dress of a skeleton, we shall perhaps carry you over the water.

VEXAT.

INSIST.

REFUS.

3d Ghost. It is deadly hard; and -

Merc. This is our way, Madam — || Stop — who are you? You feem to brush forward, as who should say, "I am no small fool."

PRIDE.

4th Ghost. Why, Sir, I am no less person, than Lampichus the tyrant.

SNEER.

Merc. Pray, good Mr. Lampichus the tyrant, where do you intend to stow all that luggage?

REFUS. INTR.

4th Ghost. Consider, Mercury, it is not proper that a king should travel without his conveniencies about him.

REFUS.

Merc. Whatever may be proper for you in quality of a king, you must allow me to determine of the necessaries of life requisite for you in quality of a ghost. I shall therefore desire, that your tyrantship will be pleased to leave your bags of gold, your pride, and your cruelty, behind. For, if you were to go into our poor crazy wherry with them, you would fink it, if there were no passenger but yourself.

APPRE-

INSIST.

BLAME.

4th Ghost. Pray, good Mercury, let me carry my diadem. It is not much heavier than an old-fashioned wedding-ring. How will the ghosts

soods the hing to the epshed a net or know,

INTR.

Diadems are thought to have been only a fort of ring to go round the head, like a wreathe.

Volgot To note of the Peace die

know, that I am a king, without fomething of a royal enfign about me?

Merc. There is no difference, where you are Refus. going, between a king, and a cobler, unless the cobler has been the better man, which happens commonly enough. — But who are you, with your Quest-rosy gills, and your round paunch?

5th Ghost. I am only a barmless, good-na-INTR. tured fellow, known by the name of Damasias, the parasite. You see I am naked. I hope, therefore, you will let me into the boat.

Merc. I like fuch naked passengers as you. Refus. Pray, do you think, you can cross the Styx with such a load of sless about you? One of your legs Appresented would sink the boat.

5th Ghoft. What, must I put off my very VEXAT.

Merc. Yes, furely. Insist

5th Ghost. If I must, I must. * Now then, VEXAT. let me come.

Merc. Hold. What have you got under your REFUS.

5th Ghost. It is only a little book of complinents and poems, in praise of great folks, which I have writ out, and keep ready by me, to put any name at the head of them, as occasion offers, you know.

Merc. You filly fellow! Do you think you CONT. will have occasion for panegyrics on the other fide QUEST. of the Styx?

Q 2

5th Ghoft.

LESSONS.

DISAP. 5th Ghost. What, are there no great folks there?

Merc. Why, you simpleton, don't you know, CONT. that those, who were greatest in t'other world, are meanest in that you are going to? Besides, there are neither places nor pensions to give there .-Who are you, pray? QUEST.

CHID. 6th Ghost. A conqueror. I am the fa-BOAST. mous-

Merc. You shan't conquer me, I can tell RESOL. REFUS. you, Mr. Famous; and therefore, if you don't throw your fword, and your spear, and all these trophies, into the Styx, you shan't set a foot in the boat.

6th Ghost. What, must not my immortal VEXAT. bonours accompany me? If I had not thought of enjoying them in the other world, I had not taken the pains I did about them.

> Merc. You will fee presently what bonours judge Minos will confer on you for ravaging man kind, and deluging the world with blood. - Stop. Who are you?

7th Ghoft. Sir, I am an universal genius.

Merc. + That is to fay, in plain English, a Fack of all trades, and good at none.

7th Ghost. Why, Sir, I have writ upon all manner of subjects. I have published ten volumes in folio, fixteen quarto's, thirty-five offavo's, mineteen volumes in twelves, and twenty-two pampblets. I am a standard-author in astronomy, in natural bi-

ftory,

THREA-TENING.

QUEST.

AFFEC.

LEARN. + CONT.

BOAST.

flory, in physic, in criticism, in bistory, in epic, tragie, and comic poetry, in metaphyfics, in grammar, in -

Merc. Plague on thy everlasting tongue; is it CONT. never to lie fill any more. What mountain of a QUEST. folio is that, thou haft got under thy arm?

7th Ghost. Sir, it is only my common-placebook.

Merc. Well, if you will go and dispose of it, and of your learned pride, and your scurrility to all your cotemporary authors, and of your arrogance in pretending to be master of so many different subjetts, and of your oftentation in giving yourfelf fo many filly airs of learning needlefly; and come back in the dress and disposition of a modest wellbehaved skeleton, we shall think of giving you your paffage - Now, who are you?

8th Ghost. Sir, I am worth a plumb, as I can BOAST. Thew you by my Ledger. Look you bere.

Per " BALLANCE Dr. Con.

What, in the name of Plutus d, has the filly ghoft got in his pericranium? Dost think, friend, that there is cheating, and usury, and stockjobbing, in the lower regions? Stand out of the way. REFUS. -Who are you?

9th Ghost. Sir, I am a gentleman, rat me.

Merc. Ay, there's little doubt of your rotting, now you are dead. You was balf-rotten before you died.

9th Ghoft. c The God of riches.

QUEST.

CONT.

CHID. CONT.

QUEST.

FOPP.

CONT.

FOPPERY BOAST.

oth Ghost. Sir, I have been the bappiest of all mortals in the favour of the ladies, split me. tender creatures could refuje me nothing. I conquered wherever I tried, stap my vitals.

CHIDING.

Merc. I cannot but admire your impudence to tell me a lie. Don't you know, firrah, that Mercury is a god? No lady, whose favours were worth baving, ever cared a farthing for you, or any pigtail'd puppy of your fort. Therefore let me have none of your nonsense; but go and throw your snuffbox, your monkey airs, your rat me's, and your split me's, your pretensions to favours you never received, your foolish brains, and your chattering tongue; throw them all into the Styx, and then we shall perhaps talk to you.

COM-MAND with CONT.

BOAST. with

INTR.

INTR.

AFPEC. with

10th Ghost. I am an emperor, and could bring three bundred thousand men into the field, and -

11th Ghost. I am a female conqueror, and have had princes at my feet. My beauty has been al-

ways thought irrefiftible, nor has -

AFFEC. of PIETY. SELF-VINDICA-TION.

12th Ghost. I am a venerable priest of the temple of Apollo, and you know, Mercury, whether the report of the Delphic oracle's being only a contrivance among us, be not a malicious fiction: and whether the priests, in all ages, and in all places, bave not been, and will not always be, eminent for their artless, undesigning simplicity, their contempt of riches, their bonest opposition to the vices of the great, and their zeal in promoting truth and liberty of conscience, and -

13th Ghoft.

13th Ghost. I have the bonour to tell you, Sir. FAWN. I am the darling of the greatest prince on earth. have kept in favour five and twenty years in spite of the batred of a whole nation, and the arts of bundreds of rivals. There is not, I will take upon me to say, Sir, a fetch in politics, nor a contrivance for worming in, and screwing out, that I am not master of. I had, I assure you, Sir, (a word in Whisp. your ear) I had my king as much at my command, as a shepherd has his dog. Sir, I shall be proud to ferve you, Sir, if you -

14th Ghost. I presume, illustrious, Sir, you won't binder me of my passage, when I inform you, I only want to carry with me a few nostrums, LEARN. a little physical Latin, and a small collection of learned phrases for expressing common things more magnificently, which if they were put into a vernacular tongue, would be too easily understood. Besides, I have, I believe -

STIFF AFFEC.

15th Ghost. Great god of eloquence, you will not, I am persuaded, stop a famous lawyer and orator. I am master of every trope and figure that ever was beard of. I can make any cause good. By the time I have talked balf an bour, there is not a judge on the bench, that knows which fide the right is on, or whether there be any right on either fide. And then, for brow-beating, and finding uleful and feasonable demurs, quirks, and the like, I dare challenge .

WHEED.

16th Ghoft.

232

HYPOC. and FAWN.

16th Ghost. Mercury, I do intreat you to let me come into the boat. I am fure, judge Minos will pass a very favourable sentence on me. For it is well known, that no body ever was a more exact observer of the religious ceremonies appointed by authority, and established by custom, than myself. And what was alledged against me, of my being given to censoriousness, pride, and private fins, is all false - almost - and -

CONFID.

17th Ghoft. I am fure, Mercury, I shall be very well received by judge Minos, judge Rhadamanthus, and judge Æacus. For I never did barm to any body; but was always ready to do any kindness in my power. And there is nothing can be alledged against me, worth naming. For it is not true, that I believed neither god, nor future state. I was no atheift, as has been alledged, but only a free-thinker.

SELF-VINCICA-TION.

INTR. PITY.

18th Ghost. Pray, Mercury, let a brave soldier come into the boat. See what a stab in my back I died of.

19th Ghoft. Pray, Mercury, don't keep out an industrious citizen, who died of living too frugally.

20th Ghoft. Pray, Mercury, let an bonest farmar pass, who was knocked on the bead for not

selling corn to the poor for a song.

IMPATI-ENCE.

Merc. Hoity, toity! What have we got! Why don't you all bawl together? Now, in the name of the three Furies, Alesto, Tyfiphone, and Megara,

of

of the Vejoves, the Numina lava, and all the Robigus's and Averruncus's that Stand on Aulus Gellius's lift of mischievous deities, what must we do. Charon ?

Char. Pull them away. Pull them into the ANGER. Styn. There is not one of them fit to be carried over. One comes loaded with pride of beauty and luft, another with arrogance and cruelty, another with fallbood and flattery, another with love of fame, and defire of boundless dominion, another with falle learning, another with learned pride, another with spiritual pride and bypocrify, another with avarice and oburlishness, another with foppery and false pretensions to ladies favours, another with political craft, bribery and corruption, another with law quirks, another with quackish nostrums, and another with priestcraft; and they expect, that my poor little old balf-rotten wherry should carry them and all their nasty luggage over at one lift. Mercury, it would require fuch a veffel, as those they will build at the illand of Albion, two thousand years bence, which will be called first rate men of Therefore we must DETERM war, to carry fuch a cargo. e'en put off, with this talf dozen of paffengers, and, perhaps, by the time we come back, fome of them will be stripped to the buff, I mean to the bones, and disencumbered of their respective appurtenances, fo as to be fit for the voyage.

Merc. We have nothing elfe for it, Charon. Therefore, gentlemen and ladies, if you won't clear

CHID.

the

THREA. Сомм.

DOUBT.

INVIT.

APPRO-BATION.

KINDN.

the way, I must be rude to you. Fall back, fall back. I have not room to push the boat off-[Standing a tiptoe, and looking as at a diffant object] O - Methinks, I fee a couple of modestlooking ghosts, whom I should know, standing at a distance. Ay, ay, it is the same. Hark ye, you good people, come this way. You feem to have spaken off all your useless lumber. I remember you. You lived in a little cottage on the fide of a bill in the Chersonesus Cimbrica. You were always good, bonest, contented creatures.

Char. Take them in. Mercury. They are worth an bundred of your cumbrous emperors, conquerors, beauties, and literati. Come, let us push

LXIII.

ACCUSATION.

From Cicero's ORATION against Verres, entitled DIVINATIO.

APOLO-GY.

AVING formerly had the honour of being quafter in Sicily, and leaving that people with fuch grateful impressions of me on account of my behaviour, while I was among them, as, I hope, will not foon be effaced, it appeared, that, as they had great dependence upon their former patrons for the security of their properties, thev

they likewise reposed some degree of confidence in me. Those unhappy people being plundered and oppressed, have made frequent and public applications to me, intreating, that I would undertake the defence of them, and their fortunes; which, they told me, they were encouraged to request of me, by promises I had given them (of the sincerity of which they had had feveral substantial proofs) that PROM. if ever they should have occasion for my friendship, I would not be wanting in any respect, in which I could be useful to them. The time was now INTR. come, they told me, when they had but too much occasion to claim my promise; for that they were now in want of protection, not for their property only, but even for their lives, and for fecuring the very being of the province. That for three Accus. years they had fuffered, by the injustice of Caius Verres, every bardship, with which daring impiety, rapacious insolence, and wanton cruelty could distress a miserable and belpless people. It gave me no small concern, to find myself obliged either to falfify my promise to those, who had reposed a confidence in me, or to undertake the ungrateful part of an accuser, instead of that which I have always chosen, I mean of a defender. I referred them to the patronage of Quintus Cacilius, who succeeded Declin. me in the quaftorship of the province. I was in hopes, I should thus get free of the disagreeable office, they had folicited me to engage in. But, VEXAT. to my great disappointment, they told me, so far

VEXAT

Accus.

APOL.

from their having any hopes from Cecilius, their distresses had been beightened by him; and that he had, by his conduct, during his quafterfhip, made their application to me more necessary, than, otherwife, it would have been. You fee, therefore, Fathers, that I am drawn to engage in this cause by duty, fidelity, and commiseration for the diffressed; and that, though I may feem to take the accusing fide, it is, in fatt, the defence of the oppressed, that I undertake, the defence of many thousands, of many great cities, of a whole province. And indeed, though the cause were of less consequence than it is; though the Sicilians had not requested my affiftance; and though I had not been, by my promise, and my comexions with that unfortunate people, obliged to undertake their defence; though I had professedly commenced this profecution with a view to the fervice of my countrey merely; that a man infamous for his avarice, impudence, and villainy, whose rapaciousness, and other crimes of various kinds, are notorious, not in Sicily only, but in Achaia, Afia Minor, Cilicia, Pamphylia, and even here at home; that fuch a man might, at my instance, be brought upon his trial, and receive the punishment he deserves; though I had had no other view in this profecution, than that justice should be done upon a cruel oppressor, and the distressed be delivered; what Roman could have blamed my proceeding? How could I do a more valuable fervice to the commonwealth? What ought

Accus.

SELF-VINDIC. ought to be more acceptable to the Roman people, to our allies, or to foreign nations? What more defireable towards fecuring the properties, privileges, and lives of mankind, than exemplary justice, inflicted on notorious abusers of power? Deplorable is the situation of the tributary states and provinces of the commonwealth. Oppressed, plundered, ruined by those, who are set over them, they do not now presume to hope for deliverance. All they desire, is a little alleviation of their distresses. They are willing to fubmit their cause to the justice of a Roman senate. But they, who ought to undertake their vindication, are their enemies. They, who ought Accusi to commence the projecution against their oppressors, deserve, themselves, to be brought upon their trial for their own mal-administration.

PITY

It is sufficiently known to you, Fathers, that TEACH. the law for recovery of tributes unjustly feized, was intended expressly for the advantage of the allied, and tributary states. For in cases of injuflice done by one citizen to another, redress is to be had by action at common law. The present cause is, therefore, to be tried by the law of recovery, And, under the umbrage of that law, and in hopes of redress by it, the province of Sicily, with one voice, accuses Verres of plundering her of her gold and filver, of the riches of her towns, her cities, and temples, and of all she enjoyed under the protestion of the Roman commonwealth, to the value of many millions, &cc.

From

From his other Orations against Verres.

The time is come, Fathers, when that which

TEACH.

AWE.

INFOR.

has long been wished for, towards allaying the envy, your order has been subject to, and removing the imputations against trials, is (not by buman contrivance, but superior direction) effectually put in our power. An opinion has long prevailed, not only here at bome, but likewise in foreign countries, both dangerous to you, and pernicious to the state, viz. That, in prosecutions, men of wealth are always safe, however clearly convicted. There is now to be brought upon his trial before you, to the confusion, I hope, of the propagators of this flanderous imputation, one, whose life and actions condemn him in the opinion of all impartial perfons; but who, according to his own reckoning, and declared dependence upon his riches, is already acquitted; I mean Caius Verres. I have undertaken this profecution, Fathers, at the general defire, and with the great expectation of the Roman people, not that I might draw envy upon

that illustrious order, of which the accused happens to be; but with the direct design of clearing your justice and impartiality before the world. For I

have brought upon his trial, one, whose conduct has been such, that, in passing a just sentence upon him, you will have an opportunity of re-establish-

Accus.

APOL.

EXCIT.

ing

ing the credit of fuch trials; of recovering whatever may be lost of the favour of the Roman people; and of fatisfying foreign states and kingdoms in alliance with us, or tributary to us. I demand Insist. justice of you, Fathers, upon the robber of the Accus. public treasury, the oppressor of Asia Minor and Pamphylia, the invader of the rights and privileges of Romans, the scourge and curse of Sicily. that fentence is passed upon him, which his crimes Excit. deserve, your authority, Fathers, will be venerable and facred in the eyes of the public. But if his great riches should byass you in his favour, I shall ftill gain one point, viz. To make it apparent to all the world, that what was wanting in this case was not a criminal, nor a prosecutor; but justice, and adequate punishment. And, to confess the APPREvery truth, Fathers, though various snares have been laid for me, by fea and land, by Verres, which I have partly avoided by my own vigilance, partly baffled with the belp of my friends; I have never been so apprehensive of danger from him, as now. Nor does my anxiety about my own infufficiency for conducting such a trial, nor the awe, with which fo great a concourse of people strikes me, alarm my apprehensions somuch, as the wicked arts, and defigns, which I know he has framed, against Marcus Glabrio, the prætor, against the allied and tributary states, against the whole senatorial rank, and against myself. For he makes no Accus. scruple publicly to declare, " That, in his opinion, " they

" they alone have reason to fear being called to " account, who have only amassed what is suf-" ficient for themselves. That, for his part, he " has prudently taken care to fecure what will " be sufficient for bimself and many athers besides. "That he knows there is nothing so sacred, but " it may be made free with, nothing so well fe-" cured, but it may be come at by a proper appli-" cation of maney." It is true, we are fo far obliged to him, that he joins with his daring wickedness, such bare-faced folly, that it must be our own egregious and inexcusable fault, if we are deceived by him. For, as those acts of violence, by which he has got his exorbitant riches, were done openly, so have his attempts to pervert judgment, and escape due punishment, been public, and in open defiance of decency. He has accordingly faid, that the only time he ever was afraid, was, when he found the profecution commenced against him by me; left he should not have time enough to dispose of a sufficient number of presents in proper hands. Nor has he attempted to fecure himself by the legal way of defence upon his trial. And, indeed, where is the learning, the eloquence, or the art, which would be sufficient to qualify

any one for the defence of him whose whole life has been a continued series of the most atrocious trimes? To pass over the shameful irregularities of his youth, what does his quastorship, the first public employment he held, what does it exhibit, but one

CONT.

Accus.

continued scene of villainies; Cneius Carbo plundered of the public money by his own treasurer; a conful stripped and betrayed; an army deserted and reduced to want; a province robbed; the civil and religious rights of a people violated. The employment he held in Afia Minor and Pamphylia, what did it produce, but the ruin of those countries; in which boufes, cities, and temples were robbed by him. There he acted over again the scene of his quafter ship, bringing, by his bad practices, Cneius Dolabella, whose substitute he was, into disgrace with the people, and then deferting him; not only deserting, but even accusing and betraying him. What was his conduct in his pratorship here at bome? Let the plundered temples, and public works negletted, that he might embezzle the money intended for carrying them on, bear witness. How did he discharge the office of a judge? Let those, who suffered by his injustice, answer. But his pratorship in Sicily, crowns all his works of wickedness, and finishes a lasting monument to his infamy. The mischiefs done by him in that unbappy countrey, during the three years of his iniquitous administration, are fuch, that many years under the wifest and best of prators, will not be sufficient to restore things to the condition, in which he found them. For it is notorious, that, during the time of his tyranny, the Sicilians neither en- Pity. joyed the protection of their own original laws, of the regulations made for their benefit by the

Roman

Accus.

Roman senate, upon their coming under the protection of the commonwealth, nor of the natural and analienable rights of men. No inhabitant of that ruined countrey has been able to keep possession of any thing, but what has either escaped the rapaciousness, or been neglected by the satiety of that universal plunderer. His nod has decided all causes in Sicily for these three years. And his decisions have broke all law, all precedent, all right. The fums, he has, by arbitrary taxes, and unheard-of impositions, extorted from the industrious poor, are not to be computed. The most faithful allies of the commonwealth have been treated as enemies. Roman citizens have, like flaves, been put to death with tortures. The most atrocious criminals, for money, have been exempted from the deserved punishments; and men of the most unexceptionable characters condemned, and banished, unbeard. The barbours, though sufficiently fortified, and the gates of strong towns, opened to pirates and ravagers. The foldiery and failers, belonging to a province under the protection of the commonwealth, starved to death. Whole fleets, to the great detriment of the province, suffered to perish; The antient monuments of either Sicilian or Roman greatness, the statues of beroes and princes, carried off; and the temples stripped of the images. infamy of his lewdness has been fuch, as decency forbids to describe. Nor will I, by mentioning particulars, put those unfortunate persons to fresh pain,

bain, who have not been able to fave their wives and daughters from his impurity. And these his atrocious crimes have been committed in so public a manner, that there is no one, who has beard of His name, but could reckon up his actions.

Having, by his iniquitous sentences, filled the prifons with the most industrious and deserving of the people, he then proceeded to order numbers of Roman citizens to be strangled in the gaols; fo that the exclamation, "I am a clizen of Rome;" DEPREwhich has often, in the most distant regions, and among the most barbarous people, been a protettion, was of no fervice to them; but, on the contrary, brought a speedier, and more severe punishment upon them.

I ask, now, Verres, what you have to advance CHALL! against this charge? Will you pretend to deny it? Will you pretend, that any thing false, that even any thing aggravated, is alledged against you? Had any prince, or any state, committed the REMON. same outrage against the privilege of Roman citizens, should we not think we had sufficient ground for declaring immediate war against them? What punishment ought, then, to be in- Accus, flicted upon a tyrannical and wicked prætor, who dared, at no greater distance, than Sicily, within fight of the Italian coast, to put to the infamous death of crucifixion, that unfortunate and innocent citizen, Publius Gavius Cosanus, only for his having PITT. afferted his privilege of citizenship, and declared

R 2

Accus.

PITY.

Accus.

PITY.
DEPRE-

Accus.

PITY. * DEPR.

Accus.

Horror.

LAMEN.

to VINDIC.

his intention of appealing to the justice of his countrey against a cruel oppressor, who had unjustly confined him in prison at Syracuse, from whence he had just made his escape? The unbappy man, arrested, as he was going to embark for his native countrey, is brought before the wicked prator. With eyes darting fury, and a countenance diftorted with cruelty, he orders the belpless victim of his rage to be fripped, and rods to be brought; accufing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a fpy. It was in vain, that the unbappy man cried out, "I am a Roman citizen, I have " ferved under Lucius Pretius, who is now at Pa-" normus, and will attest my innocence." blood-thirsty prætor, deaf to all he could urge in his own defence, ordered the infamous punishment to be inflicted. Thus, Fathers, was an innocent Roman citizen publicly mangled with scourging; whilst the only words he uttered amidft his cruel sufferings, were, * " I am a Roman citizen." With these he boped to defend himself from violence and infamy. But of so little service was this privilege to him, that while he was thus afferting his citizenship, the order was given for his executionfor his execution upon the cross!

O liberty! - O sound once delightful to every

Roman ear! — O sacred privilege of Roman citizenship! — once sacred! — now trampled upon!—But

what then! Is it come to this? Shall an inferior

magistrate,

magistrate, a governor, who holds his whole power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen? Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his countrey, restrain the licentious and wanton cruelty of a monster, who, in considence of his riches, strikes at the root of liberty, and sets mankind at desiance?

I conclude with expressing my hopes, that your wisdom and justice, Fathers, will not, by suffering the atrocious and unexampled insolence of Caius Verres to escape the due punishment, leave room to apprehend the danger of a total subversion of authority, and introduction of general anarchy and confusion.

LXIV.

TERROR. DISCOVERY of secret Wickedness.

The ghost of Hamlet king of Denmark, murdered by his brother, in concert with his queen, appears to Hamlet his fon. [Shakesp. HAMLET.]

ALARM. START.

Horatio. J. OOK, my lord, it comes! Hamlet. Angels and Ministers of grace defend us! " -

TREMB.

Be thou a spirit of bealth, or goblin damn'd; Bring with thee airs from Heav'n, or blafts from bell.

Be thy intents wicked, or charitable, Thou com'ft in fuch a questionable f shape, That I will speak to thee. I'll call thee Hamlet. King,

Hamlet, standing in conversation with Horatio and Marcellus, is supposed to be turned from the place where the ghost appears, and is feen by Horatio. When Horatiq gives the word, that the ghost appears, Hamlet turns hastily round toward it in great consternation, and expresses his fear in the first line, " Angels and mirifters, &c." Then, after a long pause, looking earnestly at the spectre, he goes on, " Be thou " a spirit, &c. See Fear, p. 17.

f Questionable, means inviting question. The ghost appeared in a shape so interesting to the young prince, viz. That of his father, that he could not help venturing to speak to it,

though with great reluctance from fear,

EARN.

King, Father, Royal Dane! O answer me,
Why thy bones, hears'd in canonized earth,
Have burst their cearments ?? why the sepulchre,
Wherein we saw thee quietly inurn'd,
Hath op'd his pond'rous and marble jaws,
To cast thee forth again? What may this mean,
That thy dead corse again in warlike steel
Revisits thus the glimpses of the moon,
Making night hideous?

Say, why is this? What would'st thou have done for Quest.

Ghost. h I am thy father's spirit, to earth Horror. return'd

Foul murder to disclose. — List then, O Hamlet!—
'Tis given out, that sleeping in my garden,
A serpent stung me. So the ear of Denmark
Is, by a forged process of my death,
Grossy abused. But know, thou princely youth,
The serpent, that did sting thy father dead,
Now wears his crown. Sleeping within an alcove,
On my security thy uncle stole
With juice of cursed bebenon distill'd,
And in the porches of mine ears did pour
The lep'rous poison, whose contagious nature

COMPL. of INJURY.

Holds

R 4

E Cearments are the medicated swathings put about a dead body, to preserve it longer from putrefaction; from cera, wax.

The speech of the ghost to be spoken without action, very slow and solemn, with little variation of voice, and in a hollow dreary tone.

LESSONS.

Holds fuch an enmity with the life of man,
That with a fudden vigour it doth curdle
The thin and wholesome blood. So did it mine,
And instantly a tetter bark'd about,
Most lazar like, with vile and loathsome crust,
All my smooth body.

Thus was I, fleeping, by a brother's hand, Of life, of crown, of queen, at once bereft, Cut off ev'n in the bloffom of my fins; No reck'ning made, but fent to my account, With all my imperfections on my bead.

Exert. If thou hast nature in thee bear it not.

Let not the royal bed of Denmark be

Avers. A couch for filthiness, and beastly incest.

But howsoever thou pursu'st redress,

CAUT. Taint not thy mind, nor let thy foul contrive
Against thy mother ought. Leave her to heav'n,

Anou. And to those thorns, that in her bosom lodge,
To goad and sting her. Fare thee well at once.
The glow-worm shews the morning to be near;
His ineffectual fire begins to pale.
Farewel. Remember me.

LXV.

REPROACHING. EXHORTATION.

The Athenians, being unsuccessful in the war against Philip of Macedon, assembled, in great dejection, in order to confult what measures were to be taken to retrieve their feemingly desperate affairs. Demosthenes endeavours to encourage them, by shewing them, that there was nothing to fear from Philip, if they profecuted the war in a proper manner. [Demost. PHILIP. ORAT.

ATHENIANS!

AD this affembly been called together on Apol. an unufual occasion, I should have waited to hear the opinions of others, before I had offered my own; and if what they proposed had feemed to me judicious, I should have been filent; if otherwise, I should have given my reasons for differing from those, who had spoken before me. But as the subject of our present deliberations Apol. has been often treated by others, I hope I shall be excused, though I rise up first to offer my opipion. Had the schemes, formerly proposed, been fuccessful, there had been no occasion for the present confultation.

First,

SUBMIS.

LESSONS,

Excou.

Con-

HOPE.

DOUBT.

REPR.

DIREC.

APPRE-

Excit:

Cour.

APPRO-

Excit.

First, then, my countrymen, let me intreat you not to look upon the state of our affairs as desperate, though it be unpromising. For, as on one hand, to compare the present with times past. matters have indeed a very gloomy aspect; fo, on the other, if we extend our views to future times, I have good hopes, that the distresses, we are now under, will prove of greater advantage to us, than if we had never fallen into them. If it be asked, what probability there is of this; I answer; I hope it will appear, that it is our egregious mishebaviour alone, that has brought us into these disadvantageous circumstances. From whence follows the necessity of altering our conduct, and the prospect of bettering our circumstances by doing so. If we had nothing to accuse ourselves of; and yet found our affairs in their present disorderly condition; we should not have room left even for the bope of recovering ourselves. But, my countreymen, it is known to you, partly by your own remembrance, and partly by information from others, how gloriously the Lacedemonian war was fustained, in which we engaged in defence of our own rights, against an enemy powerful and formidable; in the whole conduct of which war nothing happened unworthy the dignity of the Athenian flate; and this within these few years past. intention, in recalling to your memory this part of our history is, To shew you, that you have no reason to fear any enemy, if your operations be wisely

wifely planned, and vigoroufly executed; as, on the APPREcontrary, that if you do not exert your natural strength in a proper manner, you have nothing to look for, but disappointment and distress; and to fuggest to you, that you ought to profit by this Excit. example of what has actually been done by good condust against the great power of the Lacedæmonians, fo as, in the present war, to affert your superiority over the insolence of Philip; which it is evi- REPR, dent from experience, may be effected, if you re- Encou. folve to attend diligently to those important objects, which you have, of late, shamefully negletted. The REGE. enemy has indeed gained confiderable advantages, by treaty, as well as by conquest. For it is to be expected, that princes and flates will court the alliance of those, who, by their counsels and arms, feem likely to procure for themselves, and their confederates, diffinguished bonours and advantages. But, my countrymen, though you have, of late, Encou. been too supinely negligent of what concerned you fo nearly; if you will even now, resolve to exert yourselves unanimously, each according to his re- EARN? spective abilities, and circumstances; the rich, by contributing liberally towards the expence of the war, and the rest by presenting themselves to be enrolled, to make up the deficiencies of the army, and navy; if, in short, you will at last resume your own character, and act like yourselves, it is not yet too late, | with the help of Heaven, to recover what you have loft, and I to inflict the just vengeance

HENS.

Cour.

Encou. REVER. REPR. I COUR.

Excit.

REPR.

EXCIT.

APPRE-

Rous.
SHAME.

REPR. with

TEMPT.

SHAME.

CONT.

CHID.

vengeance on your insolent enemy. Philip is but a mortal. He cannot, like a god, secure to himfelf, beyond the possibility of disappointment, the acquisitions he has made. There are those, who bate him; there are, who fear, and there are who envy him; and of these some, who seem most inseparably connected with him. These, your inactivity, obliges, at present, to stifle their real sentiments; which are in your favour. But when will you, my countreymen, when will you rouse from your indolence, and bethink yourselves of what is to be done? When you are forced to it by some fatal disaster? When irresistible necessity drives you? What think ye of the disgraces, which are already come upon you? Is not the past sufficient to stimulate your activity? Or do ye wait for somewhat, yet to come, more forcible and urgent? How long will you amuse yourselves with enquiring of one another, after news, as you ramble idly about the streets? What news fo strange ever came to Athens, as, That a Macedonian should subdue this state, and lord it over Greece? Again, you ask one another, "What, is Philip dead?" "No," it is answered, " but he is very ill?" How foolish this curiofity! What is it to you, whether Philip is fick, or well? Suppose he were dead. Your inactivity would foon raife up against yourselves another Philip in his stead. For it is not his strength, that has made him what he is; but your indolence; which has, of late, been fuch, that you feem neither

ther in a condition to take any advantage of the enemy, nor to keep it, if it were gained by others for you.

But what I have hitherto observed to your re- RECOL. proach, will be of no fervice toward retrieving the past miscarriages, unless I proceed to offer a plan for raising the necessary supplies of money, shipping, and men.

The orator then goes on to treat of ways and means. But that part of his speech being less entertaining, and his demands of men, money, and shipping, being pitiful, compared with the immense funds, and stupendous armaments, we are accustomed to, I leave it out. Afterwards he shews Philip's insolence by producing his letters to the Eubæans; and then makes remarks on them.

The present disgraceful state of your affairs, REGE. my countreymen, as it appears from the insolent strain of the letters I have just read, may not, perhaps, be a very pleasing subject for your reflexions. And if, by avoiding the mention of dif- RELUC. agreeable circumstances, their existence could be prevented, or annihilated, there would be nothing to do, but to frame our speeches fo, as to give the most pleasure to the hearers. But, if the unseafonable smoothness of a speech tends to lull a people into a fatal security, how skameful is such selfdeceit !

APPRE-

REPR.

APPRE-

Cour.

CONT.

Cour.

REPR. with Imdign.

Rous.

SHAME.

CHID.

CONT.

APPRE-

deceit! How contemptible the weakness of putting off the evil day, and through fear of being spocked at the fight of what is disordered in our affairs, to fuffer the disorder to increase to such a degree, as will foon be irretrievable! Wifdom, on the contrary, directs, that the conductors of a war always anticipate the operations of the enemy, instead of waiting to see what steps be shall take: Superiority of genius shews itself by taking the fart of others; as in marching to battle, it is the general, who leads, and the common foldiers, that follow. Whereas you, Athenians, though you be mafters of all that is necessary for war, as shipping, cavalry, infantry, and funds, have not the spirit to make the proper use of your advantages; but suffer the enemy to distate to you every motion you are to make. If you hear, that Philip is in the Chersonesus; you order troops to be sent thi-If at Pylæ; forces are to be detached to ther. fecure that post. Wherever be makes an attack, there you stand upon your defence. You attend him in all his motions, as foldiers do their general. But you never think of striking out of yourselves any bold and effectual scheme for bringing him to reason, by being beforeband with him. A pitiful manner of carrying on war at any time: but, in the critical circumstances, you are now in, utterly ruinous. However you might trifle, fo long as things were in a tolerable state of safety; you will not, I hope, think of going on in the

fame

same way, now that the very being of the state is come to be precarious. I would willingly flatter myfelf with the hope, that things being come to a criss, the hasty strides made by Philip toward the conquest of this commonwealth will prove the means of defeating his design. Had he proceeded deliberately and prudently, you feem fo difposed to peace, that I do not imagine, you would have troubled yourselves about his taking a few towns and provinces, but would have given him leave, without molestation, to affront your standards and flags at his pleasure. But now, that you fee him making rapid advances toward your capital, perhaps you may at last be alarmed, if you be not lost to all fense of prudence, bonour, or fafety.

SARCESM

O hame to the Athenian name! We undertook Rous. this war against Philip, in order to obtain redress SHAME? of grievances, and to force him to indemnify us for the injuries he had done us. And we have con- SARCASM ducted it fo fuccessfully, that we shall, by and by, think ourselves bappy, if we escape being defeated and ruined. For, who can think, that a prince, of his restless and ambitious temper, will not improve the opportunities and advantages which our indolence and timidity present him? Will he give REMON. over his defigns against us, without being obliged to it? And who will oblige him? Who will restrain his fury? Shall we wait for affiftance from some unknown countrey? In the name of all that is facred,

APPRE-HENS.

ALARM.

Soi. INTR. INDIGN.

CHARGE with

REPR.

APPRE-

LESSONS.

and all that is dear to us, let us make an attempt with what forces we can raise, if we should not be able to raise as many as we would wish. Let us do somewhat to curb this insolent tyrant of his pursuits. Let us not triste away the time in bearing the inessectual wranglings of orators, while the enemy is strengthening bimself, and we are declining, and our allies growing more and more cold to our interest, and more apprehensive of the consequences of continuing on our side.

LXVI.

Villainous SURMISING. JEALOUSY:

lago artfully endeavours to excite Othello to jealoufy against his innocent wife Desdemona, to be revenged on Othello for a supposed injury. [Shakesp. Othel.]

Quest. Iago. DID Michael Cassio, when you woo'd my lady,

CRAFT. Know of your love?

Indiff. Othello. He did from first to last. Why dost thou ask?

Insin. Iago. But for a fatisfaction of my thought;
No farther harm.

Doubr. Oth. Why of thy thought, Iago?

Insine Iago. I did not think he had been acquainted with it.

5

Osh.

LESSONS.	257
Oth. O yes; and went between us very o	
Iago. Indeed?	SURMIS.
Oth. Ay, indeed. Discern'st thou ought that?	from Anxi-
Is he not bonest?	100
Iag. Honest, my Lord?	SURMIS.
Oth. Honest! ay, honest!	Anx.
Iag. My Lord - for ought - for ough	t _ SURMIS.
I know.	
Oth. What dost thou think of?	Anx.
Iag. Think of, my Lord!	Surmis.
Oth. Think of, my Lord! Why dost	thou Anx.
eccho me,	
As if there were some monster in thy thought	Susp.
Too bideous to be shewn. Thou dost mean for	ome-
thing.	
I heard thee fay but now, thou lik'd'st not that	<i>t</i> ;
When Cassio left my wife: What didst not like	ke? Quest.
And when I told thee, he was of my counsel,	Susp.
In my whole course of wooing, thou cry'dst, " deed!"	· In-
And didft contract and purse thy brows togethe	r,
As if thou then hadft shut up in thy brain	
Some borrible conceit. If thou dost love me,	EARN.
Shew me thy thought.	
Iag. My Lord, you know I love you.	FAWN.
Oth. I think thou dost.	Susp.
And as I know, thou'rt full of bonesty,	
And weigh'st thy words, before thou giv'st t	hem
	nere-

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PRET.

LESSONS.

APPRE- Therefore these stops of thine fright me the more:

For such things in a false disloyal knave

Are tricks of custom: but in a man, that's just-

Are tricks of custom; but in a man, that's just, They're distillations working from the beart,

EARN. Which passion cannot rule. Therefore I tell thee

CHARG. Thou dost conspire against thy friend, Iago,

If thou but think'st him wrong'd, and mak'st his
ear

A stranger to thy thought.

Iago. I do beseech you.

Reluct. From one, that so imperfectly conceits,
Your wisdom would not build yourself a trouble
Out of my scattering and unsure observance.
It were not for your quiet, nor your good,
Nor for my manhood, honesty, and wisdom,

To let you know my thoughts.

Quest. Oth. What dost thou mean?

PRET. Iag. Good name in man, or woman, dear my Lord,

RELUC. Is the immediate jewel of their fouls.

CONT. Who steals my purse, steals trash; 'tis something-

'Twas mine — 'tis his — it has been flave to thoufands:

Conc. But he who filches from me my good name,

Robs me of that, which makes not him the

richer,

And makes me poor indeed.

CHARG. Oth. I'll know thy thoughts.

lag.

LESSONS.

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ANGU.

PRET.

SYMP. PRET.

INDIFF.

JEAL:

Iag.	You	cannot,	if	my beart	were	in	your	REFUS.
	band i.							

Beware, my Lord, beware of jealousy, CAUT.

That ghastly green-ey'd monster, which doth make

The meat it feeds on k. The injur'd husband's happy,

Who, certain of his fate, loves not his traitress: But, oh, what cruel minutes tells he o'er,

Who dotes, yet doubts; suspects, yet strongly loves.

Oth. O misery! [Aside.]

Iag. Poor, and content, is rich, and rich enough:

But wealth unbounded is as poor as winter, To him, who ever fears, he shall be poor.— I doubt, this hath a little dash'd your spirits.

Oth. Not a jot; not a jot. Farewell.

If thou dost more perceive, let me know more:

[Exit Iago.]

Why did I marry? This bonest fellow, doubtless, Sees, and knows more, much more, than he unfolds. He knows all qualities, with a learned spirit Of buman dealings! — Should I prove her faithless,

S 2 Tho

I Jag. You cannot, &c.] That is, "I hardly know, myfelf, what to think; and yet I cannot help suspecting

[&]quot; Caffio."

k - doth make the meat it feeds on.] That is, " Jealoufy

[&]quot; creates to itself, out of nothing, grounds of suspicion."

He knows all qualities, &c.] That is, "He knows the

[&]quot; characters of men and women, and is learned in human

[&]quot; nature."

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LESSONS.

THREA. Tho' that her charms were bodied with my beart, I'd rend it into twain, to throw her from me.

LXVII.

INTREATING. COMPLAINT.

The speech of Adherbal, son of Micipsa, king of Numidia, complaining to the Roman fenate. and imploring affiftance against the violence of Jugurtha, adopted, and left co-heir of the kingdom, by Micipfa, with himfelf and Hiempfal, which last Jugurtha had procured to be murdered. [Sal. Bell. Jugurthin.]

FATHERS,

Ex-PLAINING

SUBMIS!

T is known to you, that king Micipsa, my father, on his death bed, left in charge to Jugurtha, his adopted fon, conjunctly with my unfortunate brother Hiempfal, and myfelf, the children of his own body, the administration of the kingdom of Numidia; directing us to consider the senate and people of Rome, as proprietors of it. He charged us to use our best endeavours to be serviceable to the Roman commonwealth in peace and war; assuring us, that your protection would prove, to us, a defence against all enemies, and would be instead of armies, fortifications, and treasures.

While

While my brother and I were thinking of no- GRIEF. thing, but how to regulate ourselves according to the directions of our deceased father; - Jugurtha, - the most infamous of mankind! - breaking through all ties of gratitude, and of common huma- COMPL. nity, and trampling on the authority of the Roman commonwealth, procured the murder of my unfortunate brother, and has driven me from my throne, and native countrey, though he knows I inherit, from my grandfather Massinissa, and my father Micipla, the friendship and alliance of the Romans.

For a prince to be reduced, by villainy, to my GRIEF. distressful circumstances, is calamity enough; but my misfortunes are beightened by the confideration, That I find myfelf obliged to folicit your assistance, Fathers, for the services done you by my ancestors; not for any I have been able to render you in my own person. Jugurtha has put it COMPL. out of my power to deserve any thing at your hands, and has forced me to be burdensome, before I could be useful, to you. And yet, if I had no plea, but my undescrived misery, who, from a powerful prince, the descendant of a race of illustrious monarchs, find myself, without any fault of my own, destitute of every support, and reduced to the necessity of begging foreign assistance against an enemy, who has feized my throne and kingdom; if my unequalled distresses were all I had to plead, Submisit would become the greatness of the Roman commonwealth, the arbitress of the world, to protest the injured,

EXCIT.
to
VINDIC.

injured, and to check the triumph of daring wick-edness over helpless innocence. But, to provoke your vengeance to the utmost, Jugurtha has driven me from the very dominions, which the senate and people of Rome gave to my ancestors, and from whence my grandfather, and my father, under your umbrage, expelled Syphax, and the Carthaginians. Thus, Fathers, your kindness to our family is defeated, and Jugurtha in injuring me throws contempt on you.

LAMEN.

O wretched prince! O cruel reverse of fortune! O father Micipsa! Is this the consequence of your generofity; that be, whom your goodness raised to an equality with your own children, should be the murderer of your children! Must then, the royal house of Numidia always be a scene of bavock and blood? While Carthage remained, we fuffered, as was to be expetted, all forts of bardships from their hostile attacks; our enemy near; our only powerful ally, the Roman commonwealth, at a distance; while we were so circumstanced, we were always in arms, and in action. When that scourge of Africa was no more, we congratulated ourselves on the prospect of established peace. But instead of peace, behold the kingdom of Numidia drenched with royal blood, and the only furviving fon of its late king flying from an adopted murderer, and feeking that safety in foreign parts, which he cannot command in his own kingdom.

HORROR.

GLIM. Hope.

Hor-

Whither - O whither shall I fly? If I return to the royal palace of my ancestors, my father's throne is seized by the murderer of my brother. What can I there expect, but that Jugurtha should DREAD. haften to imbrue in my blood, those bands which are now reeking with my brother's? If I were to Horror. fly for refuge, or for affiftance, to any other DISTR. court, from what prince can I hope for protection, if the Roman commonwealth gives me up? From my own family or friends, I have no expectations. GRIEF. My royal father is no more. He is beyond the reach of violence, and out of hearing of the complaints of his unbappy son. Were my brother alive, our mutual sympathy would be some alleviation. But be is burried out of life in his early youth, by the very band, which should have been the last to injure any of the royal family of Numi-The bloody Jugurtha has butchered all, whom he suspected to be in my interest. Some have been destroyed by the lingering torment of the cross; others have been given a prey to wild beafts, and their anguish made the sport of men more cruel than wild beafts. If there be any yet alive, they are sout up in dungeons, there to drag

out a life more intolerable than death. Look down, illustrious senators of Rome, from that beighth of power, to which you are raised, on INTR. the unexampled distresses of a prince, who is, by the cruelty of a wicked intruder, become an outcast from all mankind. Let not the crafty infinuations

Angu. DISTR.

HORROR.

SUBM.

CAUT.

HORROK.

Accus.

of him, who returns murder for adoption, prejudice your judgment. Do not listen to the wretch, who has butchered the son and relations of a king, who gave him power to fit on the fame throne with his own fons. I have been informed that he labours by his emissaries, to prevent your determining any thing against him in his absence, pretending, that I magnify my distress, and might, for bim, have staid, in peace, in my own kingdom. But, if ever the time comes, when the due vengeance, from above, shall overtake him, he will then dissemble in the very same manner as I do. Then he, who now, bardened in wickedness, triumps over those whom his violence has laid low, will, in his turn, feel distress, and suffer for his impious ingratitude to my father, and his blood-thirsty cruelty to my brother.

COMP.

LAMEN.

O murdered, butchered brother! O dearest to my beart — now gone for ever from my sight. — But why should I lament his death? He is indeed deprived of the blessed light of beaven, of life, and kingdom, at once, by the very person, who ought to have been the first to hazard his own life in defence of any one of Micipsa's family: but, as things are, my brother is not so much deprived of these comforts, as delivered from terror, from slight, from exile, and the endless train of miseries, which render life to me a burden. He lies full low, gored with wounds, and sestering in his own blood. But he lies in peace. He feels none of the miseries which rend

HORROR.

ANGU.

rend my foul with agony and distraction; whilst I am fet up a spectacle, to all mankind, of the uncertainty of buman affairs. So far from having it in my power to revenge his death, I am not mafter of the means of securing my own life. So far from being in a condition to defend my kingdom from the violence of the usurper, I am obliged to apply for foreign protection for my own person.

Fathers! Senators of Rome, the arbiters of the VEHEM. world! To you I fly for refuge from the murderous Solicit. fury of Jugurtha. By your affection for your children, by your love for your countrey, by your own virtues, by the majesty of the Roman commonwealth, by all that is facred, and all that is dear to you; deliver a wretched prince from undeserved, unprovoked injury; and fave the kingdom of Numidia, which is your own property, from being the prey of violence, usurpation, and cruelty.

LXVIII.

LXVIII.

ACCUSATION. PITY.

Pleadings of Lysias the orator in favour of certain orphans defrauded by an uncle, executor to the will of their father. [Dion. Halicarn.]

VENERABLE JUDGES!

SUBM.

APOL.

AVERS.

SUBM.

PITY.

Avers.

PITY.

APOL.

PITY.

F the cause, which now comes under your cognisance, were not of extraordinary importance, I should never have given my consent, that it should be litigated before you. For it seems to me shameful, that near relations should commence prosecutions against one another; and I know, that, in fuch trials, not only the aggressors, but even those, who refent injuries too impatiently, must appear to you in a disadvantageous light. But the plaintiffs, who have been defrauded of a very large fum of money, and cruelly injured by one, who ought to have been the last to burt them; have applied to me, as a relation, to plead their cause, and procure them redress. And I thought, I could not decently excuse myself from undertaking the patronage of persons in such distressful circumstances, with whom I had such close connections. For the fifter of the plaintiffs, the niece of Diogiton the defendant, is my wife. When

When the plaintiffs intreated me, as they did Apol. often, to undertake the management of the suit, I advised them to refer the difference, between them and their uncle the defendant, to private arbitration; thinking it the interest of both parties to conceal, as much as possible, from the knowledge of the public, that there was any dispute between them. But as Diogiton knew, that it was easy Accus. to prove him guilty of detaining the property of the plaintiffs his nephews, he foresaw, that it would, by no means, answer his purpose, to submit his cause to the decision of arbitrators. He has, therefore, determined to proceed to the utmost extremity of injustice, at the bazard of the consequences of a prosecution.

AVERS.

I most humbly implore you, venerable judges, Subm. to grant the plaintiffs redress, if I shew you, as I INTR. hope I shall in the most satisfactory manner, that the defendant, though so nearly related to the unhappy orphans, the plaintiffs, has treated them in BLAME. fuch a manner, as would be shameful among absolute strangers.

SUBM.

TION.

I beg leave to lay before you, venerable judges, the subject of the present prosecution, as follows.

Diodotus and Diogiton were brothers, the children of the same father and the same mother. Upon their father's decease, they divided between them his moveables; but his real estate they enenjoyed conjunctly. Diodotus growing rich, Diogi-

ton offered him his only daughter in marriage ". By her Diodotus had two sons, and a daughter. Diodotus happening afterwards to be enrolled, in his turn, to go to the war under Thrasyllus, he called together his wife, his brother's daughter, and his wife's brother, and his own brother, who was likewise his father-in law, and both uncle and grandfather to his children. He thought, he could not trust the care of his children in properer hands. than those of his brother. He leaves, in his custody, his will, with five talents " of filver. He gives him an account of feven talents, and forty minæ besides, which were out at interest, and a thousand minæ, which were due to him by a person in the Chersonesus. He had ordered in his will, that, in case of his death, one talent, and the boushold furniture, should be his wife's. He bequeathed, farther, to his daughter, one talent, and twenty minæ, and thirty Cyzicenian stateres, and the rest of his estate equally between his sons. Settling his affairs thus, and leaving a copy of his will, he fets out along with the army. He dies at Ephesus. Diogiton conceals from his daughter the death of her busband. He gets into his bands the

CONC.

Accus.

m Among the ancients, marriage was allowed between persons very nearly related.

n See, for the value of talents, minæ, drachmæ, and stateres, Gronow. DE PECUN. VET.

the will of his deceased brother, by pretending, that it was necessary for him to shew it as a voucher, in order to his transacting some affairs for his brother, during his absence. At length, when he thought the decease of his brother could not much longer be concealed, he formally declares it. The family goes into mourning. They stay PITY. one year at Piræeum, where their moveables were. In this time the produce of all that could be fold, of the effects, being spent, he fends the children to town, and gives his daughter, the widow of his brother Diodotus, to a second busband, and with her five thou and drachme, of which the busband returns him one thousand, as a present. When the eldest son came to man's estate, about eight years after the departure of Diodotus, Diogiton calls the children together; tells them, that their father had left them twenty mine of filver, Accus. and thirty stateres. " I have laid out" (fays he) PRET. " of my own money, for your maintenance and Conc. " education, a considerable sum. Nor did I grudge

" mediable misfortunes, I am reduced to an inca-

se pacity of continuing my kindness to you. There-

" it, while I was in flourishing circumstances, and could offord it. But, by unforefeen and irre-

" fore as you" (speaking to the eldest fon) " are Apvis.

" now of an age to shift for your felf, I would ad-

" vise you to resolve upon some employment, by

" which you may gain a subsistence."

The

LESSONS.

SHOCK.

INTR.

The poor fatherless children were thunderstruck upon hearing this barbarous speech. They fled in tears, to their mother, and, with her, came to request my protestion. Finding themselves stripped of the estate left them by their father, and reduced, by their hard-hearted uncle and grandfather, to absolute beggary, they intreated, that I would not desert them too; but, for the sake of their sister, my wife, would undertake their desence. The mother begged, that I would bring about a meeting of the relations, to reason the matter with her sather; and said, that though she had never before spoke in any large company, especially of men, she would endeavour to lay before them the distresses and injuries of her samily.

Accus.
Remon.

Diogiton, being, with difficulty, brought to the meeting, the mother of the plaintiffs asked him, how he could have the beart to use her sons in such a manner. "Are you not, Sir," (says she) "the uncle and the grandfather of the two fatherless youths? Are they not the children of your own brother, and of your own daughter? How could they be more nearly related to you, unless they were your own sons? And, though you despised all buman authority, you ought to reverence the gods, who are witnesses of the trust reposed in you by the deceased father of the unhappy youths."

NARR.

She then enumerated the several sums, the property of the deceased, which had been received by Diogiton, Diggiton, and charged him with them, producing authentic evidence for every particular. "You REMON.

" have driven" (fays she) " out of their own

" boule, the children of your own daughter, in

" rags, unfurnished with the common decencies of

" life. You have deprived them of the effects,

" and of the money left them by their father.

" But you want to enrich the children you have

" had by my flep-mother; which, without doubt.

" you might lawfully and properly do, if it were not

" at the expence, and to the utter ruin of those, Sev.

whose fortunes were deposited in your bands, and CHARG.

" whom, from affluence, you want to reduce to

" beggary; impiously despising the authority of the

" gods, injuring your own daughter, and violating

" the facred will of the dead."

in fuch bitter complaints as these, we were all, by Pity. fympathy, fo touched with her afflictions, and the cruelty of her injurious father, that, when we confidered, in our own minds, the bard usage, which the young innocents had met with, when we remembered the deceased Diodotus, and thought how BLAME unworthy a guardian he had chosen for his children, there was not one of us who could refrain from PITY. tears. And I perfuade myself, venerable judges, that you will not be unaffested with so calamitous a case, when you come to consider, attentively, the

various aggravations of the defendant's proceedings.

The diffressed mother having vented her grief NARR.

Such unfaithfulness, in so solemn a trust, were it to Accus.

país

pass unpunished, and, consequently, to become common, would destroy all confidence among mankind, so that nobody would know how, or to whom, he could commit the management of his affairs, in his absence, or after his death. defendant, at first, would have denied his having had any effects of his brother's left in his bands. And when he found, he could not get off that way, he then produced an account of sums, laid out, as he pretended, by him for the children, to fuch a value, as is beyond all belief; no less, than seven talents of filver, and seven thousand drachmæ. All this, he faid, had been expended in eight years, in the clothing and maintenance of two boys, and a girl. And when he was preffed to shew bow their expences could amount to fuch a fum, he had the impudence to charge five oboli a day for their table; and for Thoes, and dying their cloaths o, and for the barber, he gave in no particular account, neither by the month, nor by the year; but charged, in one gross fum, a talent of filver. For their father's monument, he pretends to have been at the expence of five thoufand drachme, of which he charges one balf to the account of the children. But it is manifest, that it could not cost twenty mine. His injustice to the children appears sufficiently in the following article

WOND.

o In those simpler ages, the cloth, or stuff, of which the cloaths of persons even of high rank, were made, was commonly manufactured, from the wool to the dying, at home.

article alone, if there were no other proof of it. He had occasion to buy a lamb for the feast of Bacchus, which cost, as he pretends, ten drachmæ; and of these he charges eight to the account of his wards.

Accus.

Had the defendant been a man of any principle, he would have bethought himself of laying out to advantage the fortune left in his hands by the deceased, for the benefit of the fatherless children. Had he bought with it lands, or bouses, the children might have been maintained out of the yearly rents, and the principal entire. But he does not feem to have once thought of improving their fortune; but, on the contrary, to have contrived only how to strip them.

But the most atrocious (for a fingle action) of NARRA all his proceedings, is what follows. When he was made commander of the gallies, along with Alexis, the fon of Aristodicus, and, according to his own account, had been, on occasion of fitting out the fleet, and bimself, at the expence of fortyeight minæ, out of his own private purse, - he charges his infant-wards with balf this sum. Whereas the state not only exempts minors from public offices, but even grants them immunity, for one year, at least, after they come of age. And when he had fitted out, for a voyage to the Adriatic, a ship of burden to the value of two talents, he told his daughter, the mother of his wards, that the adventure was at the rifque, and

for

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for the benefit of his wards. But, when the returns were made, and he had doubled the fum by the profits of the voyage, — the gains were, he faid, all his own. — The fortune of his wards was to answer for the damages; — but was not to be at all the better for the advantages! If, in this manner, one is to trade at the peril and loss of others, and engross to bimself the whole profits; it is not difficult to conceive how his partners

AVERS.

Accus.

To lay before you all the particulars, which have come to our knowledge, of this complicated scene of wickedness, would but disgust and shock you. We have witnesses here to prove what we have alledged against this cruel invader of the property of belpless innocents, his own near relations, entrusted to his charge by his deceased brother.

may come to be undone, while he enriches himself.

PITY. with BLAME.

[The witnesses examined.]

SUBM.

AFFIR.

Accus.

GRANT.

You have heard, venerable judges, the evidence given against the defendant. He himself owns the actual receipt of seven talents and forty minæ of the estate of the plaintists. To say nothing of what he may have, or rather certainly has, gained by the use of this money; I will allow, what every reasonable person will judge more than sufficient for the maintenance of three children, with a governor and a maid; a thousand drachmæ a year, which is something less than three drachmæ a day. In eight

with

TRESS.

eight years, this amounts to eight thousand drach- Affir. mæ. So that, upon balancing the account, there remain due to the plaintiffs, of the seven talents and forty minæ, fix talents and twenty minæ. For the defendant cannot pretend, that the estate of the plaintiffs has fuffered by fire, by water, or by any other injury, than what bimself has done it. [The rest is wanting.]

LXIX.

CONSULTATION.

The speech of Satan, in his infernal palace of Pandæmonium, in which he propofes to the confideration of his angels, in what manner it would be proper to proceed, in consequence of their defeat, and fall. [Milt. PARAD. LOST. B. II.]

DOW'RS, and Dominions! Deities of Heav'n! MAJ. For (fince no deep within her gulph can bold Celestial vigor, though opprest and fall'n) From this descent I give not beav'n for loft. Cour. Celestial virtues rising will appear More glorious, and more dread, than from no fall, And trust themselves to fear no second fate. Me though just right, and the fix'd laws of Heav'n, AUTH. Did first create your leader, next free choice,

With T 2

APPRE-

COMPL.

Cour.

HENS.

LESSONS.

With what besides, in council, or in fight, Hath been atchiev'd of merit; yet this loss Thus far, at least, recover'd, hath much more Establish'd in a safe, un-envied throne, Yielded with full consent. The bappier fate In Heav'n, which follows dignity, might draw Envy from each inferior; but who here Will envy whom the bigbest place exposes Foremost to stand against the Thund'rer's aim Your bulwark, and condemns to greatest share Of endless pain. With this advantage then To union, and firm faith, and firm accord, More than can be in Heav'n, we now return To claim our just inheritance of old, Surer to prosper, than prosperity

CONFID.

Could have affur'd us, and by what best way, Whether of open war, or covert guile, We now debate. Who can advise, may speak.

LXX.

FIERCENESS. DESPERATION.

The speech of the fallen angel Moloch, exciting the infernal crew to renew the war against the Messiah. [Ibid.]

More inexpert, I boast not. Them let those
Contrive, who need; unworthy of our might.
For while they sit contriving, shall the rest,
Millions, now under arms, who longing wait
The signal to ascend, sit ling'ring here
Heav'ns fugitives, and for their dwelling place
Accept this dark opprobrious den of shame,
The prison of his tyranny, who reigns
By our delay!— Ano—let us rather choose,
Arm'd with hell slames and sury, all at once
O'er Heav'n's high tow'rs to force resistless way,
Turning our tortures into horrid arms

T

Against

P The author represents Satan's hostility as directed against the Supreme Being. But this seems (with all deserence) to be incredible. For no created being can, without losing all use of reason, imagine itself a match for Omnipotence:

9" No, let us," &c. to "But perhaps," can hardly be overacted, if the dignity of the speaker be kept up in pronouncing the passage. At the words, "But perhaps," &c. the angel composes himself again. Cour.

* CONT.

Cour.

CONT.

RAGE.

FIERCE.

RECOL.

LESSONS.

Against our torturer. When to meet the noise Of his terrific engine, he shall hear Infernal thunder, and for lightning, fee Black fire, and borror, shot with equal rage Amongst his angels; and his throne it/elf Mixt with Tartarean sulpbur and strange fire, His own invented torments. - But perhaps The way feems difficult, and steep, to scale With adverse wing against a bigher foe. -Let fuch bethink them, if the fleepy drench Of that forgetful lake benumb not still, That, in our proper motion, we ascend Up to our native feat. Descent and fall To us is adverse. Who but felt of late When our fierce foe hung on our broken rear, Insulting, and pursu'd us through the deep; With what compulsion, and laborious flight

SLOW.

* ARG.

We funk thus low? - * Th' ascent is easy then. Th' event is fear'd. - Should we again provoke

Our enemy, some worse way he may find To our destruction; if there be in hell Fear to be worse destroy'd. - What can be worse Than to dwell here, driv'n out from bliss, con-

demn'd

COMP.

In this abborred deep to utter woe, Where pain of unextinguishable fire Must exercise us without hope of end, The vassals of his anger, when the scourge Inexorable, and the tort'ring bour

Calls

Calls us to penance? — More destroy'd than thus We must be quite abolish'd, and expire.

What fear we then? — What doubt we to in- FIERCE. cense

His utmost ire; which, to the beighth enrag'd, Will either quite consume us, and reduce To nothing this essential; happier far Than miserable to have eternal being. Or if our substance be indeed divine, And cannot cease to be, we are, at worst, On this side nothing. And by proof we feel Our pow'r sufficient to disturb his Heav'n, And with perpetual inroads to alarm, Though inaccessible, his satal throne; Which, if not victory, is yet revenge.

COMPL.

MALICE:

FURY.

The voice, instead of falling toward the end of this line, as usual, is to rise; and in speaking the word revenge, the sherceness of the whole speech ought, as it were to be expressed in one word.

LXXI.

LXXI.

Consideration. Dissuasion. Deffidence.

The speech of the fallen angel Belial, in answer to the foregoing. [Ibid.]

DELIB.

I Should be much for open war, O peers!

As not behind in hate; if what was urg'd Main reason to persuade immediate war,

Did not dissuade me most, and seem to cast Ominous conjecture on the whole success;

When he, who most excels in feats of arms,

In what he counsels, and in what excels

Mistrustful; grounds his courage on despair,

APPRE-

Of all his aim, after some dire revenge.

But what revenge? — The tow'rs of Heav'n are fill'd

And atter diffolution, as the scope

Arc.

HENS.

With armed watch, that render all access
Impregnable. Oft on the bord'ring deep
Encamp their legions; or with flight obscure,
Scout far and wide into the realms of night,
Scorning surprize. — Or could we break our way
By force, and at our heels all bell should rise
With blackest insurrection to confound
Heav'n's purest light; yet our great enemy

AWE.

All

All incorruptible would on his throne

Sit unpolluted, and th' ethereal mold, Incapable of stain, would soon expel Her mischief, and purge off the baser fire Victorious. Thus repuls'd, our final hope HORROR. Is flat despair. We must exasperate Our conqueror to let loose his boundless rage, And that must end us; that must be our cure, To be no more. - Sad cure !- For who would lofe, Tho' full of pain, this intellectual being, These thoughts, that wander through eternity,-To perish utterly; for ever lost In the wide womb of uncreated night, Devoid of sense and motion? - But will be, ARE. So wife, let loofe at once his utmost ire, Belike through impotence, or unawares, To give his enemies their wish, and end Them in his anger, whom his anger faves To punish endless. - " Wherefore cease we then," Cour. Say they, who counfel war; " we are decreed, ANGU. " Reserv'd and destin'd to eternal woe. "Whatever doing, what can we suffer more? "What can we suffer worse?" * Is this then worst, Thus sitting, thus consulting, thus in arms? TERROR. What, when we fled amain, pursu'd and struck By Heav'n's afflicting thunder, and befought The deep to shelter us; this place then feem'd A refuge from those wounds: or when we lay

Chain'd on the burning lake? That fure was worse. What if the breath, that kindled these grim fires,

Awak'd

LESSONS.

Awak'd should blow them into sevenfold rage; And plunge us in the flames? Or from above Should intermitted vengeance arm again

Horror.

His red right hand to plague us? What, if all Her stores were open'd; and this sirmament Of hell should spout her cataracts of sire, Impendent horrors, threat'ning hideous fall One day upon our heads, while we, perhaps, Designing, or exhorting glorious war, Caught in a siery tempest shall be hurl'd, Each on his rock transfix'd, the sport and prey Of wrecking whirlwinds, or for ever sunk Under you boiling ocean wrapt in chains, There to converse with everlasting groans.

Angu. There to converse with everlasting groans, Unrespited, unpitied, unreliev'd,

APPR. Dissuas. Ages of hopeless end?—This would be worse.— War, therefore, open or conceal'd, alike

My voice dissuades .-

REMON. with CONT.

"Shall we then live thus vile! The race of "Heav'n

"Thus trampled, thus expell'd, to suffer here "Chains and these torments!" — Better these than

worse,

Dissuas.

ARG.

By my advice. To suffer, as to do,
Our strength is equal; nor the law unjust,
That so ordains, This was at first resolv'd,
If we were wise, against so great a foe
Contending, and so doubtful what might fall.

CONT. I laugh, when those, who at the spear are bold,
And vent'rous, if that fail them, shrink and fear
What

What yet they know must follow; to endure Exile, or ignominy, or bonds, or pain, The sentence of their conqu'ror. This is now Our doom; which if with courage we can bear, Our foe supreme, in time, may much remit His anger, and, perhaps, thus far remov'd Not mind us, not offending, satisfy'd With what is punish'd; whence these raging fires Will flacken, if his breath stir not their flames. Our purer essence then will overcome Their noxious vapour, or enur'd, not feel, Or chang'd, at length, and to the place conform'd In temper, and in nature, will receive, Familiar, the fierce beat, and void of pain. This borror will grow mild, this darkness light. Besides what bope the never-ending flow Of future days may bring; what chance, what change, Worth waiting. Since our present lot appears, For bappy, dismal; yet, for ill, not worst, If we procure not to ourselves more woe.

Encov.

LXXII.

COMPLAINT.

The speech of Seneca the philosopher to Nero, complaining of the envy of his enemies, and requesting the emperor to reduce him back to his former narrow circumstances, that he might no longer be an object of their malignity. The substance is taken from Corn. Tacit. ANNAL. XIV.]

AY it please the imperial Majesty of Casar SUBMIS. favourably to accept the humble submisfions and grateful acknowledgments of the weak, though faithful guide of his youth s.

> It is now a great many years fince I first had the honour of attending your imperial Majesty as preceptor. And your bounty has rewarded my labours with fuch affluence, as has drawn upon me, what I had reason to expect, the envy of many of those

· Seneca was one of Nero's preceptors; and the emperor feemed, during the first part of his reign, to have profited much by his instructions. The egregious follies, and enormous, unprovoked cruelties he afterwards committed, of which his ordering Seneca to put himself to death, is among the most flagrant, feem hardly otherwise accountable, than by supposing that he lost the use of his reason.

GRAT.

COMPL.

those persons, who are always ready to prescribe to their prince, where to bestow, and where to withbold his favours. It is well known, that your il- Apol. lustrious ancestor, Augustus, bestowed on his deserving favourites, Agrippa, and Mæcenas, bonours and emoluments fuitable to the dignity of the benefactor, and to the services of the receivers: Nor has bis conduct been blamed. My employment about your imperial Majesty has, indeed, been purely domestic: I have neither beaded your armies, nor affisted at your councils. But you know, Sir, (though there are fome, who do not feem to attend to it) that a prince may be ferved in different ways, fome more, others less conspicuous, and that the latter may be, to him, as valuable as the former.

"But what," fay my enemies, " shall a private " person, of equestrian rank, and a provincial by

" birth, be advanced to an equality with the patri-

" cians? Shall an upstart, of no name, nor family, " rank with those, who can, by the statues, which

" make the ornament of their palaces, reckon

" backward a line of ancestors, long enough to

" tire out the fastit? Shall a philosopher who has " writ, for others, precepts of moderation, and con-

" tempt of all that is external, bimself live in offlu-

" ence and luxury? Shall he purchase estates, and

The Fasti, or Calendars, or, if you please, Almanacs, of the ancients, had, as our Almanacs, tables of kings, confuls,

PRIDE. REMON.

- 16 lay out money at interest? Shall he build palaces,
- plant gardens, and adorn a countrey, at his own
- " expence, and for his own pleasure?"

GRAT.

APOL.

COMPL.

FATIGUE

INTR.

GRAT.

INTR.

APOL.

Cæsar has given royally, as became imperial magnificence. Seneca has received what his prince bestowed: nor did he ever ask: he is only guilty of -not refusing. Cæsar's rank places him above the reach of invidious malignity. Seneca is not, nor can be, high enough to despise the envious. the overloaded foldier, or traveller, would be glad to be relieved of his burden, fo I, in this last stage of the journey of life, now that I find myfelf unequal to the lightest cares, beg, that Cæsar would kindly ease me of the trouble of my unweildy wealth. I befeech him to restore to the imperial treasury, from whence it came, what is to me superfluous and cumbrous. The time and the attention, which I am now obliged to bestow upon my villa, and my gardens, I shall be glad to apply to the regulation of my mind, Cafar is in the flower of life. Long may he be equal to the toils of government.

His goodness will grant to his worn-out servant,

leave to retire. It will not be derogatory from

Cafar's greatness, to have it faid, that he bestowed favours on some, who, so far from being intexicated with them, shewed - that they could be bappy, when (at their own request) divested of them.

LXXIII.

LXXIII.

JEALOUSY.

Iago goes on to inflame Othello's jealoufy (fee pag, 256.) against his innocent wife. Othello is by him worked up to rage. [Shakesp. OTHEL.

Iago. [Alone.] \ Will in Caffio's lodging drop this PLOT: TING. bandkerchief.

That be may find it; then persuade the Moor, His wife did give it. - Trifles light as air, Are to the jealous, confirmations strong, As proofs from boly writ. This will work mischief, Dangerous conceits are in their nature poisons, Which at the first are scarce found to distaste; But with a little action on the blood, Burn, like the mines of sulphur.

JOY.

Iago.

[Othello appears.] 'Tis as I faid.

Look where he comes! Not all the drowly potions, That e'er calm'd raging anguish to repose, Shall medicine thee to that bleffed fleep, Which thou ow'd'st the past night.

Enter Othello. Does not fee Iago.

Oth. Ha! False to me!

PERTURS BATION.

MALICI: ous

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LESSONS.

SOOTH-

Iago. How now, noble general? No more of that.

RAGE.

Oth. Avaunt! Be gone! Thou'st set me on the rack.

Better, unknowing, to be much abus'd,

PRET.

Than but to doubt the least.

REPR. for loft

Repose.

Iago. How, my Lord?

Oth. What sense had I of her unfaithfulness? I thought not of it; felt no injury;

I flept untroubled; I wak'd free and chearful,

Angu.

O now, farewell for ever, bleffed peace

of Of mind! Farewell the tranquil breast,

The plumed troops, the thunders of the war, The fire of valour, and the pride of triumph.

PRET.

Othello is a wicked woman's mock'ry.

SURPR.

Iago. Is't possible, my Lord, you should be

RAGE.

Oth. Villain! Be fure thou prove my love a traitres, [Catching him by the throat.]

THREA-

Or, by the worth of mine eternal soul,

'Twere better for thee to have been born a dog,

PRET.

Than answer my wak'd wrath.

SURPR. with VEXAT.

Iago. Is it come to this! Good Heav'n defend me!

* PRET. REPR. of * Are you a man? Have you a foul, or sense? I've done. Take my office. — + Wretched fool, That liv'st to make thine bonesty a vice!

INGRAT.
† PRET,
SELFACCUS.

O monstrous world! What times are we fall n upon?

ASTON.

To

LESSONS.	289
To be direct and bonest, is not safe. I thank you for this profit, and henceforth I'll love no friend; since love breeds such offence.	REPR. of INGRAT.
[Going.]	
Oth. Nay, stay — thou should'st be honest.	Recot.
Iag. I should be wife; for honesty's a fool, That loses what it works for. Oth. In my anguish	PRET. fense of Injury.
I think my wife is bonest, and think she is not.	Arot.
I think that thou art just, and that thou art not. I'll have some proof. * Her name, " that was as fresh	PER- TURB. * REGR.
As Dian's * visage, is now begrim'd, and black,	
As mine own face. If there be cords or knives,	Fury.
Poison, or fire, or sufficating steams, I'll not endure it. Would I were but satisfy'd.	
Iag. I see, Sir, you are eaten up with passion. I do repent me, that I ever started it.	PRET. Conc.
Oth. Give me a living reason, she's disloyal.	Anx.
Iag. I do not like the office:	PRET.
But fince I'm enter'd in this cause so far,	RELUC.
Urg'd on by foolish honesty of friendship,	Arot.
I must go on, or bear the name of slanderer.	NARRA-
I lay in the fame room with Cassio lately,	TION.
And being troubled with a raging tooth,	
I could not fleep. There is a kind of men	E

[&]quot;Her name," that is, her character, or reputation.

x "Dian's visage." Diana is represented in the heathen mythology, as a goddess of extraordinary purity.

So

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So loose of soul, that, in their sleep, will mutter All their affairs. One of this kind is Cassio.

Love. In sleep I heard him fay, " Sweet Desdemona!

CAUT. " Let us be wary; let us bide our loves.

VEXAT. "O cursed fate, that gave thee to the Moor."

RAGE. Oth. O monstrous! I will tear her limb from limb.

SOOTH: Iag. Nay; but be calm. This may be nothing yet.

Quest. She may be bonest still. But tell me this,

Have you not sometimes seen a bandkerchief

Spotted with strawberries, in your wise's hand?

ALARM. Oth. I gave her such a one. 'Twas my first gift.

Accus. Iag. That I knew not. But such a handkerchief
(I'm sure, it was the same) did I to-day
See Cassio wipe his beard with.

DESPE- Oth. O that the slave had twenty thousand lives!

One is too poor — too weak for my revenge. Iag. Yet be patient, Sir.

Bound. Oth. O blood, blood, blood,

Which fouls mine bonour. From this bour, my thoughts

Shall ne'er look back, nor ebb to bumble love,

HORROR. 'Till a capacious, and wide revenge,

Equal to their gross guilt, swallows them up.

PLOT- Come, go with me apart. I will withdraw,
TING. To furnish me with some swift means of death

For

LESSONS.

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For the fair forc'res, and her smooth adulterer .-From hence, thou'rt my lieutenant. Iag. As you will, Sir.

GRAT. PRET. Ac-KNOWL.

LXXIV.

CRAFT. FOOLISH FEAR. VEXATION.

Mascarille, a crafty fervant in the interest of Leander, his mafter's fon, contrives to fend his old mafter into the countrey, and, in the mean time, perfuades his friend Anfelm, that he is dead, fuddenly; and on that pretext borrows of him a fum of money for Leander. [See Moliere, L'ETOURDI.]

Anf. WHAT, my good friend Pandolf dead! SURPR. Masc. I don't wonder the news sur- Conc. prises you.

Ans. To die fo very fuddenly!

SURPR.

Masc. It is a very burrying way of doing Conc. things, to be fure. But who can make people live, you know, if they will die?

Anf. But how does your young master take it? QUEST. Masc. Take it! why worse, than he would a kicking. He welters on the ground, like a wounded adder, and fays he will absolutely go into the same grave with his dear papa. If it

were not, that they who take on fo violently, do not, for the most part, hold it long, I should ex-U 2 pect

WHIM. GRIEF. Arcto-

pect him to go quite compompous about it .-But - a - you must know, Sir, that we are all in a pucker at our house. The old gentleman must be buried, you know, and that requires fome of the ready. And my young master, if he were in his best wits, knows no more, than a broomstick, where to find a penny of money. For you know, the old one, rest his foul, kept all that fame as fnug, as if he had thought the day-light would melt it. Now, Sir, you will do us a great kindness, if you will be so good as to help us with a score, or two, of pieces, till we can turn ourselves round a little.

Ask. FAV.

ANX. AVAR.

RESOL.

ANX.

ALARM.

Cour.

HASTE.

Hum-[afide] He will have a good Anf. estate. And will not grudge to pay handsome interest. [To Masc.] I will come to him immediately, and bring the money with me; and try to comfort him a little. [He goes. Gives the money. deceived by an artificial corpfe laid out on the bed. Returns full of anxiety.] - Lawkaday! what a sad thing this is. He was but fixtyeight, or fixty-nine; about the same age with myself. It frightens me to think of it. Suppose 1 should die suddenly too. I believe I had better think of repenting, and making my peace. It is true, he was a little afthmatic, and, thank God, no body has better lungs - hem - hem - hem - than myfelf. - Well, but I must go, and send neighbour Cloak'um the undertaker, as I promifed. [Going. He meets the supposed dead man,

who

who had been stopped on his way to his countrey-house, by persons, who informed him of the falshood of the reports, which had occafioned his fetting out.] Ab! mercy on my foul! Sub. What is that! My old friend's ghost! They fay, FEAR. none but wicked folks walk. I wish I were at the bottom of a coal-pit! Law! How pale, and how long his face is grown fince his death. He never was bandsome. And death has improved him very much the wrong way. - Pray, do not INTR. come near me. I wished you very well, when you was alive. But I could never abide a dead man cheek by jowl with me. Rest your soul! Rest your soul, I pray! Vanish, vanish, in the name TREM. of

Pandolph. What the plague is the matter, old Wond. friend! Are you gone out of your wits. I came to ask your advice; but

Anf. Tell me, then, pray, without coming a INTR. step nearer, what you would have me do for the repose of your soul. Ab, ab, eb, eb, mercy on us! no nearer, pray! If it be only to take your leave TREM. of me, that you are come back, I could have excused you the ceremony with all my beart. [Pandolph comes nearer, to convince Anfelm, that he is not dead. He draws back, as the other advances.] Or if you - mercy on us - no nearer pray, - or if you have wronged any body, as you always loved money a little, I give you the Proword of a frighted christian, I will pray, as long as

U 3

you

you please, for the deliverance and repose of your least. departed soul. My good, worthy, noble friend, do, pray, disappear, as ever you would wish your old friend Anselm, to come to his senses again.

MIRTH.

REMON.

Pand. [laughing.] If I were not most confoundedly out of humour, I could be diverted to a pitch. But prithee now, old friend, what is in the wind; that you will have me to be dead? This is some contrivance of that rogue Mascarille; I guess by what I have just found out of his tricks.

Susp.

FEAR.

Ans. Ah, you are dead, too sure. Did not I see your corpse laid out upon your own bed, and

REMON.

Pand. What the duce? I am dead, and know nothing of it! But don't you see, that I am not dead?

FEAR.

INTR.

Anf. You are clothed with a bedy of air, which resembles your own person, when you was alive—only—you'll excuse me—a good deal plainer. But, pray, now, don't assume a figure more frightful. I am within a bair's breadth of losing my senses already; and if you should turn yourself into a giant with sawcer-eyes, or a black borse without a bead, or any of the ugly shapes—I ask pardon—you apparitions sometimes put on, I am sure I should go clean o' one side at the first glimpse of you. Pray, then, in the name of the blessed virgin, and all the saints, male and semale, be so good as to vanish quietly, and leave

EARN.

INTR.

your

your poor frightned old friend wit enough to keep him out of a mad-boufe.

Pand. This is undoubtedly that rogue Mafcarile's manufacture. He has, for some gracious purpose, contrived to send me to the countrey on a fool's errand, and I suppose, in my absence, he has,.. to answer some other pious end, persuaded you, that I am dead. Come, give me thy hand, and thou Encov. wilt be convinced, I am not dead, more than thyself.

Anf. [drawing back.] What was it I faw laid RELUCT. out upon the bed then?

Pand. How should I know? It was not I, Encou. however.

Ans. If I were sure, you are not dead, I should Reluc. not be afraid to touch you: but the hand of a dead man must be so co-o-o-ld! SHUDD.

Pand. Prithee now, give over. I tell you, it ENCOU. is nothing but Mascarille's invention. He seizes Anselm's hand, who screams out.]

Anf. Ab! Saint Anthony preserve me! - Ab TERR. - ab - eb - eb - Why - why - after all, Return. Cour, your hand is not so co - o - o - ld, neither. Of the two, it is rather warmer than my own. Can it be, though, that you are not dead?

Pand. Not I.

ENCOU.

Anf. I begin to question it a little myself. But RECOL. still my mind misgives me plaguily about the corpse I faw laid out upon your bed. If I could but find out what that was -

U 4

Pand.

Encou.

Pand. Pshaw, prithee, what signifies it what it was? as long as you fee plainly, I am not dead.

RECOL.

Ans. Why yes, as you say, that is the point. But yet the corpse upon the bed batents me. But — [pauses] I'll be bang'd, if it be not as you say.

VEXAT.

Mascarille is a rogue. But, if you be not dead, I am in two sweet scrapes. One is, the danger of being dubbed Mascarille's fool. The other, of losing sifty pieces, I furnished him for your interment.

Discov.

Pand. O, you have lent him money, have you? Then the fecret is out.

APOL.

Ans. Yes; but you know, it was upon the credit of your estate, and for your own personal benefit. For, if you had been dead, you must have been buried you know. And Mascarille told me, your son could come at no ready cash, you know. So that, I hope, you will see me paid, you know.

Insin.

Pand. I'll be bang'd if I do. I have enough

to pay on that score, otherwise.

VEXAT.

REFUS.

Anf. I'll pluck off every fingle grey hair, that is upon my old foolish head.—What! to have no more wit, at this time of life!—I expect nothing else, than that they should make a farce in praise of my wisdom, and all me, till the town be sick of me.

[Exeunt different ways.]

LXXV.

EXHORTATION.

The speech of Galgacus the general of the Caledonii, in which he exhorts the army he had affembled, in order to expel the Romans, to fight valiantly against their foes under Jul. Agricola. [Corn. Tacit. VIT. AGRIC.]

COUNTREYMEN, and FELLOW-SOLDIERS!

TTHEN I consider the cause, for which Cour. we have drawn our swords, and the necessity of striking an effectual blow, before we sheath them again, I feel joyful bopes arising in my mind, that this day an opening shall be made for the restoration of British liberty, and for shaking off the infamous voke of Roman flavery. Caledonia VEXAT. is yet free. The all-grasping power of Rome has Cour. not yet been able to feize our liberty. But it is only to be preserved by valour. By flight it cannot: for the sea confines us; and that the WARN. more effectually, as being possessed by the fleets of the enemy. As it is by arms, that the brave acquire immortal fame, so it is by arms, that the

The Caledonii were, according to Ptolemy, the inhabitants of the interior parts of what before the union was called Scotland, now North-Britain.

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Encou.

fordid must defend their lives and properties, or lose them. You are the very men, my friends, who have hitherto set bounds to the unmeasurable ambition of the Romans. In consequence of your inhabiting the more inaccessible parts of the island,

to which the shores of those countries on the continent, which are enslaved by the Romans, are in-

wisible, you have hitherto been free from the common disgrace, and the common sufferings. You

mon difference, and the common sufferings. You ly almost out of the reach of fame itself. But

you must not expect to enjoy this untroubled security any longer, unless you bestir yourselves so ef-

fectually, as to put it out of the power of the enemy to fearch out your retreats, and disturb your repose. If you do not, curiosity alone will set them a prying,

and they will conclude, that there is somewhat worth the labour of conquering, in the interior parts

of the island, merely because they have never seen them. What is little known, is often coveted, because

fo little known. And you are not to expect, that you should escape the ravage of the general plun-

derers of mankind, by any fentiment of moderation in them. When the countries, which are more accessible, come to be subdued, they will then force

their way into those, which are barder to be come at. And if they should conquer the dry land,

over the whole world, they will then think of carrying their arms beyond the ocean, to fee,

whether there be not certain unknown regions, which they may attack, and reduce under subjec-

2

tion

WARN.

Accus.

tion to the Roman empire. For we see, that if a countrey is thought to be powerful in arms, the Romans attack it, because the conquest will be glorious; if inconsiderable in the military art, because the victory will be easy; if rich, they are drawn thither by the hope of plunder; if poor, by the defire of fame. The east and the west, the fouth and the north, the face of the whole earth, is the scene of their military atchievements; the world it too little for their ambition, and their avarice. They are the only nation ever known to be equally defirous of conquering a poor kingdom as a rich one. Their supreme joy seems to be ravaging, fighting, and shedding of blood; and when they HORROR. have unpeopled a region, so that there are none left alive able to bear arms, they fay, they have given peace to that countrey.

Nature itself has peculiarly endeared, to all men, TEND. their wives, and their children. But it is known to you, my countreymen, that the conquered youth are daily draughted off to supply the deficiencies in the Roman army. The wives, the fifters, HORROR. and the daughters of the conquered are either exposed to the violence, or at least corrupted by the arts of these cruel spoilers. The fruits of our in- Accus. dustry are plundered, to make up the tributes imposed on us by oppressive avarice. Britons sow their fields; and the greedy Romans reap them. Our very bodies are worn out in carrying on their COMPL. military works; and our toils are rewarded by

them

them with abuse and stripes. Those, who are born

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INDIGN.

Accus.

to flavery, are bought and maintained by their mafler. But this unhappy countrex pays for being enflaved, and feeds those who enflave it. And our portion of disgrace is the bitterest, as the inhabitants of this island are the last, who have fallen under the galling yoke. Our native bent against tyranny, is the offence, which most fenfibly irritates those lordly usurpers. Our distance from the seat of government, and our natural defence by the furrounding ocean, render us obnoxious to their suspicions: for they know, that Britons are born with an inftinctive love of liberty; and they conclude, that we must be naturally led to think of taking the aavantage of our detached fituation, to difengage ourselves, one time or other, from their oppression.

WARN.

Cour.

COM-MEND. Thus, my countreymen, and fellow-soldiers, suspected and bated, as we ever must be by the Romans, there is no prospect of our enjoying even a tolerable state of bondage under them. Let us then, in the name of all that is sacred, and in defence of all that is dear to us, resolve to exert ourselves, if not for glory, at least for safety; if not in vindication of British bonour, at least in defence of our lives. How near were the Brigantines 2 to shaking off the yoke—led on too by a woman?

The Brigantines, according to Ptolemy, inhabited what is now called Yorkshire, the bishoprick of Durham, &c.

woman? They burnt a Roman settlement: they attacked the dreaded Roman legions in their camp. Had not their partial success drawn them into a REGR. fatal security, the business was done. And shall not Cour. we, of the Caledonian region, whose territories are yet free, and whose strength entire, shall we not, my fellow-foldiers, attempt somewbat, which may shew these foreign ravagers, that they have more to do, than they think of, before they be masters of the whole island.

But, after all, who are these mighty Romans? CONT. Are they gods; or mortal men, like ourselves? Do we not fee, that they fall into the fame errors, and weaknesses, as others? Does not peace effeminate them? Does not abundance debauch them? Does not wantonness enervate them? Do they not even go to excess in the most unmanly vices? And can REMON. you imagine, that they, who are remarkable for their vices, are likewise remarkable for their valour? What, then, do we dread? - Shall I tell Cour. you the very truth, my fellow-foldiers? It is by REGR. means of our intestine divisions, that the Romans have gained fo great advantages over us. They turn the mismanagements of their enemies to their own praise. They boast of what they have done, and fay nothing of what we might have done, had we been so wife, as to unite against them.

What is this formidable Roman army? Is it not CONT. composed of a mixture of people from different countries; some more, some less, disposed to military atchieve-

CONT.

CONT.

atchievements; some more, some less, capable of bearing fatigue and bardship. They keep together, while they are successful. Attack them with vi-Cour. gour: diftress them: you will see them more dis-

united among themselves, than we are now. Can any one imagine, that Gauls, Germans, and, -

with some I must add, Britons, who basely lend, REGR.

for a time, their limbs, and their lives, to build up a foreign tyranny; can one imagine, that thefe Cour.

will not be longer enemies, 'than flaves? or that

fuch an army is beld together by fentiments of

fidelity, or affection? No: the only body of union among them is fear. And, whenever terror ceafes

to work upon the minds of that mixed multitude,

they, who now fear, will then hate, their tyrannical

mafters. On our fide there is every possible incite-

ment to valour. The Roman courage is not, as Cour. ours, inflamed by the thought of wives and chil-

dren in danger of falling into the hands of the

enemy. The Romans have no parents, as we have,

to reproach them, if they should defert their infirm old age. They have no countrey here to fight

for. They are a motley collection of foreigners, in

a land wholly unknown to them, cut off from their

native countrey, bemmed in by the furrounding ocean, and given, I hope, a prey into our bands,

without all possibility of escape. Let not the sound

of the Roman name affright your ears. Nor let

the glare of gold or filver, upon their armour,

dazzle your eyes. It is not by gold, or filver,

that

that men are either wounded, or defended; though they are rendered a richer prey to the conquerors. Let us boldly attack this disunited rabble. We Cour. shall find among themselves a reinforcement to our The degenerate Britons, who are incorporated into their forces, will, through shame of their countrey's cause deserted by them, quickly leave the Romons, and come over to us. The Gauls, remembering their former liberty, and that it was the Romans who deprived them of it, will for sake their tyrants, and join the affertors of freedom. The Germans who remain in their army, will follow the example of their countreymen, the Ufipii, who fo lately deserted. And what will there be then, to fear? A few balf-garrifoned forts; a few Conr. municipal towns inhabited by worn-out old men; discord universally prevailing, occasioned by tyranny in those who command, and obstinacy in those who should obey. On our side, an army united in Cour. the cause of their countrey, their wives, their children, their aged parents, their liberties, their lives. At the bead of this army - I hope I do not of- Apol. fend against modesty in saying, there is a General ready to exert all his abilities, fuch as they are, and to hazard his life in leading you to villory, and to freedom.

I conclude, my countreymen, and fellow-fol- Encov. diers, with putting you in mind, that on your bebaviour this day depends your future enjoyment of peace and liberty, or your subjection to a tyrannical

enemy,

LESSONS.

enemy, with all its grievous consequences. When, therefore, you come to engage — think of your ancestors — and think of your posterity.

LXXVI.

Doubting. Vexation. Affectation of Learning. Compulsion, &c.

[See Moliere's MARRIAGE FORCE'.]

Longhead folus, with an open letter in his hand.

VEXAT.
APPRE-

Apol. Blame.

APPRE-

Cour.

RECOL.

Doubt.
Des.

APPRE-

T Was wrong to proceed fo far in this matter so bastily. To fix the very day, and then fail. Her father will prosecute me, to be sure, and will recover beavy damages too, as he threatens me. But then, what could I do? Could I marry with the prospect I had before me. To tell me, she married to get free from restraint, and that she expected, I should make no enquiry into ber conduet, more than she would into mine! If she speaks fo freely before marriage, how will she ast after? No, no, I'll stand his prosecution. Better be a beggar, than a cuckold. - But hold. - Perhaps I am more afraid than burt. She might mean only innocent freedom. - She is a charming girl. But I am thirty years older than she is. - I would wish to marry her; but I should not like what I am afraid will be the consequence. What resolution shall

shall I take? I'll be bang'd, if I know what to do. On one hand, beauty inviting; on the other, cuckol- DES. dom as ugly as the d-l. On one hand, marriage; APPR. on the other, a law-suit. I am in a fine dilemma. - Lancelot Longbead! Lancelot Longbead! [striking himself on the forehead.] I'll tell you what, old friend, I doubt you are but a fimpleton all this while, that you have been thinking yourself a little Solomon. I'll e'en go and consult with some friends, what I must do. For I cannot determine, within myself, whether I had better try to Doubt. make it up with the family, and go on with my intended marriage, or fet them at defiance, and resolve to have nothing to do with matrimony.-If any body advises me to marry, I'll venture it, I think. Let me see, what wise, sagacious people Consid. are there of my acquaintance? - Oh - my two Resol. neighbours, Dr. Neverout, and Dr. Doubty; men of universal learning! I'll go to them directly.-And here is Dr. Neverout coming out of this boule very fortunately.

ANX.

VEXAT.

Neverout, [talking to one in the house.] I tell ANGER. you friend, you are a filly fellow, ignorant of all good discipline, and fit to be banished from the republic of letters. I will undertake to demonstrate Affec. to you by convincing arguments, drawn from the writings of Aristotle himself, the philosopher of philosophers, that, ignarus es, you are an ignorant fellow; that ignarus eras, you was an ignorant fellow; that, ignarus fuisti, you bave been an ig-

norant

norant fellow; that, ignarus fueras, you bad been an ignorant fellow; and that, ignarus eris, you will be an ignorant fellow, through all the genders, cases, numbers, voices, moods, renses, and persons, of all the articles, the nouns, the pronouns, the verbs, the participles, the adverbs, prepositions, interjections, and conjunctions.

WOND.

Longh. Some body must have used him very ill, to make him call so many bard names. Dr. Neverout, your servant. A ward with you, if you please, Sir.

CONT.

CIVIL.

Nev. You pretend to reason! You don't so much as know the first elements of the art of reasoning. You don't know the difference between a category and a predicament, nor between a major and a minor.

Learned PRIDE.

Longh. His passion blinds him so, he does not see me. Dostor, I kiss your bands. May one....

CIVIL.

Nev. Do you know, what a blunder you have committed? Do you know what it is to be guilty of a syllogism in Balordo. Your major is foolish, your minor impertinent, and your conclusion fidiculous.

PRIDE.

CONT.

Longh. Pray, Doctor, what is it, that so diflurbs your philosophy?

Ang. Pride. Nev. The most atrocious provocation in the world. An ignorant fellow would defend a propofition the most erroneous, the most abominable, the most execrable, that ever was uttered, or written.

Longh.

LESSONS

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Longh. May I afk, what it is?

Enqu.

Nev. Mr. Longhead, all is ruined. The APPREworld is fallen into a general depravity. A degree of licentiousness, that is alarming, reigns uni- REPR. versally; and the governors of states have reason to be ashamed of themselves, who have power in their hands for maintaining good order among mankind, and suffer such enormities to pass un-

Longh. What is it, pray, Sir?

punished.

Enqu.

Nev. Only think, Mr. Longhead, only think, Accus. that in a christian countrey, a person should be allowed to use an expression publicly, that, one would think, would frighten a nation, an expreffion, that one would expect to raife the devil! Only think of - " The form of a bat!"-There, AMAZ. Mr. Longhead, there's an expression for you! Did you think you should have lived to bear such an expression as - " The form of a bat !"

Longh. How, Sir? I don't understand wherein Enqu. the barm of fuch an expression consists.

Nev. I affirm, and infift upon it, with bands Posit. and feet, pugnis et calcibus, unguibus et rostro, that to fay, "The form of a bat," is as abfurd, as to fay, that, datur vacuum in rerum natura, there is a vacuum in nature. [Turning again to the person, with whom he had been disputing in the house.] Yes, ignorant creature, a bat is an inanimate sub- Disp. flance, and therefore form cannot be predicated of CONT. it. Go, illiterate wretch, and read Aristotle's LEARN.

PRIDE.

chapter X 2

LESSONS.

chapter of qualities. Go, study Aquinas, Burgerfdicius, and Scheiblerus, of the ten predicaments. Go; and then say, "The form of a bat," if you dare.

SATISF.

Longh. O, I thought, Doctor, fomething worse, than all this, had happened.

APPRE-HENS. OSTEN. of LEARN. Nev. What would you have worse, unless a comet were to come from beyond the orbit of Saturn, and either burn the world by its near approach; drown it by attracting the sea, and raising a tide three miles high; or force it from its orbit by impinging against it, and make it either fly out into infinite space, or rush to the sun, the centre of our system. Except this, what can be worse, than consounding language, destroying qualities, demolishing predicaments, and, in short, overturning all science from the foundation. For Logic is the foundation of science.

APPRE-

Cons. Longh. Why, it may be a bad thing, for what INTR. I know. But, pray, Doctor, let a body speak with you.

Ang.

Nev. [To the person in the house.] An impertinent fellow!

INTR.

Longh. He is so; but I want your advice, Doctor, in

ANG.

Nev. A blockbead!

INTR.

Longh. Well, I own, he is so; but no more of that, pray, good Doctor.

PRIDE.

Nev. To pretend to dispute with me!

Longh.

Cons.

INTR.

Ask. Adv.

Longh. He is very much in the wrong, to be sure. But, now, let me ask you a question, Doctor. You must know, Sir, that I have been thinking of marrying. Only I am a little afraid of that, you know of; the misfortune, for which no body is pitied. Now, I should be glad, you would, as a philosopher, give me your opinion on this point.

Nev. Rather than admit such an expression, I And would deny substantial forms, and abstract entities.

Longh. Plague on the man! He knows nothing VEXAT. of what I have been faying. Why, Dr. Neverout; INTR. I have been talking to you, this bour, and you give me no answer.

Nev. I ask you pardon. I was engaged in Apol. supporting truth against ignorance: but now I have done. If what I have said will not convince, let the ignorant be ignorant still. What would you

Longh. I want to talk with you about an INTR. affair of consequence.

confult me upon?

Nev. Good. And what tongue do you intend Enqu. to use in the conversation with me?

Longh. What tongue? Why, the tongue I Wond. have in my mouth.

Nev. I mean, what language; what speech? Enqu. Do you intend to talk with me in Latin, Greek, or Hebrew?

Longh. Not I. I don't know one of them Wond. from another.

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Nev.

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LESSONS.

Enou. Nev. Then, you will use a modern language, I suppose, as the Italian, perhaps, which is sweet and musical.

VEXAT. Longh. No.

ENQU. Nev. The Spanish, which is majestic and so-

VEXAT. Longh. No.

ENQU. Nev. The English, which is copious and expressive.

VEXAT. Longh. No.

ENQU. Nev. The High Dutch is but an indifferent language. You won't, I suppose, make use of it in this conversation.

VEXAT. Longh. No.

Enou. Nev. And the Low Dutch is worse still. Will you talk to me in Turkish; it is a lofty language.

VEXAT. Longh. No.

Enqu. Nev. What think you of the Syriac, the Arabic, the Chaldaic, the Persian, the Palmyrene? Do you choose any of them?

VEXAT. Longh. No.

VEXAT.

INTR.

Enqu. Nev. What language then?

VEXAT. Longh. Why, the language we are talking

Nev. Oh! You will speak in the vernacular tongue? If so, please to come on the left side. The right ear is for the foreign, and the learned languages.

Longh. Here is a deal of ceremony with such fort of people. I want to consult you, Doctor, about an affair of consequence.

Nev.

O! I understand you. You want my Affec. opinion upon some of the difficulties in philosophy, LEARN. as, for example, Whether substance, and accident, are terms synonymous, or equivocal, with regard to the being?

Long. No; that is not it.

VEXAT.

Nev. Whether Logic is an art, or a science.

AFFECT. VEXAT.

Longh. No, no. I don't care a balftenny, which.

Nev. If it has for its object the three opera- Affec. tions of the mind, or the third only.

Longh. That is not the affair.

VEXAT.

Nev. Whether, properly speaking, there are Affic. fix categories, or only one?

Longh. I don't care, if there were fix bushel VEXA-TION. of catechisms. That is not what I want. I

Nev. Perhaps you want to know, whether Affec. the conclusion is of the effence of the syllogism.

Longh. No, no, no. It is not about any such VEXAT. point; but . . .

Nev. Whether the effence of good is appetibi- Affec. lity, or suitableness?

Longh. I am going to tell you my bufiness, VEXAT. if

Nev. You would know, perhaps, if the good, Affec. and the end are reciprocal?

Longh. Not a bit.

VEXAT.

Nev. Whether the end influences us by its real Affec. essence, or by its intentional?

X 4

Longh.

AFFEC.

AFFEC.

INTR.

LESSONS.

VEXAT. Longh. No, no, it is quite another affair, I tell you.

Affec. Nev. You must explain yourself, then; for I have mentioned the most difficult points, and those, that are commonly agitated in the schools in our times.

VEXAT. Longh. I should have told you my business an kour ago, if you would have beard me.

Nev. Pronounce then.

Longh.
Nev. together. Speech was given to man on you about, Dr. Neverout, is this; I have had purpose, that by it he might express his thoughts: thoughts of marrying a young lady, who is very and as the thoughts are the images of things, so handsome, and much to my liking. I have asked words are the images of our thoughts. Make ther father's consent, and he has granted it. Only use, therefore, of words to explain to me your I am afraid

thoughts.

Longh. Plague on this everlasting talker. Who is like to be the wifer for him; if he will not so much as bear what one has to say to him? I'll go to Dr. Doubty. Perhaps he will be more reasonable. — And, very fortunately, here he comes. I will consult him at once. — Dr. Doubty, I beg your wise advice about a matter of great concern to me.

Doub.

IMPAT.

Joy, Civil.

Doub. Be pleased, good Mr. Longhead, to Affec. alter your phraseology. Our philosophy directs to LEARN. give out no decisive propositions; but to speak of all things with uncertainty; and always to fuspend our judgment. Therefore you ought not to fay, - " I beg your advice," but, - " I feem to " beg it."

Longh. I feem! What signifies talking of SURPR. feems; when I am here on the spot with you?

Doub. That is nothing to the purpose. You Affec. may imagine a thousand things, in which there is no reality.

Longh. What! Is there no reality in my be- WOND. ing here talking with Dr. Doubty?

Doubt. It is uncertain; and we ought to doubt Affec. of every thing. You appear to my external senses to be here, as I, perhaps, to yours. But nothing is certain. All things are doubtful.

Longh. Sure, Dr. Doubty, you are disposed Wond. to be merry. Here am I: there are you: here is no feem; no uncertainty; nothing doubtful; but all as plain, as the nose on your face. Let us, for CHID. shame, drop these whims, and talk of my business. INTR. You must know, Dr. Doubty, that I have had thoughts of marrying, and should be glad of your opinion and advice.

Doub. I don't know, that you have had thoughts Affec. of marrying.

Longh. But I tell it you. Doub. That may be, or it may not be. AFFEC. Longh.

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Longh. The young lady I had made choice ANX. of, is very young, and very bandsome.

That may be, or it may not be. AFFEC.

Do you think, I shall do wifely in ANX. Longh. marrying her?

AFFEC. Doub. You may do wifely, for ought I know, or you may do unwise'y, for ought I know.

Longh. I am very much in love with the ANX. young lady.

Doub. That is not impossible. AFFEC.

Longh. But, as the is much younger than me, I ANX. am afraid of, you know what.

Doub. You may be afraid, for ought I know. AFFEC. Do you think, I should run the Longh. ANX. hazard of being a cuckold, if I should marry her?

There is no natural impossibility in it. AFFEC. But, if you should, you may, perhaps, not be the first, nor the last. But all things are uncertain.

Longh. But what would you do, if you were ANX. in my place, Dr. Doubty?

Doub. It is uncertain, as all things are. AFFEC.

Longh. But what do you advise me to do? ANX.

What you please. Doub. INDIFF. Lough. I shall go mad. VEXAT.

Doub. I wash my bands of it. INDIFF.

Longh. A plague on the old dreamer! ANG. Doub. Happen what will, I am clear. INDIFF.

Longh. I'll make you chan e your cuckow-Pass. note, you old philosophical bumdrum, you -[beats him] - I will - [beats him] I'll make

you

INDIFF.

you fay somewhat else, than " All things are doubt-" ful; all things are uncertain -" [beats him] I will, you old fusty pedant.

Doub. Ab! - ob! - eb! - What beat a COMPL. philosopher! - Ab! - ob! - eb!

Longh. Be pleased, Dr. Doubty, [mimicking STIFN. the Doctor, to alter your phraseology. Your philosophy directs you to give out no decisive proposifitions; but to speak of all things with uncertainty, and always to suspend your judgment. Therefore, you ought not to fay, - " I bave been beaten;" but - " I feem to have been beaten."

I will have you prosecuted with the ut- Ang. Doub. most rigor of the law. THREA.

Longh. I wash my bands of it.

Doub. I will shew the marks of the blows I Ang. have received from you.

Longh. You may imagine a thousand things, INDIFF. in which there is no reality.

I will go directly to a magistrate, and Anc. have a warrant for you. [Exit Doubty.]

Longh. There is no natural impossibility in it. INDIFF.

Enter Captain Pinkum, with two fwords in one hand, and a cane in the other.

Pink. Mr. Longbead, I am your most obedi- RESP. ent, most bumble servant.

Long. Sir, your fervant.

INDIFF. Pink. Sir, I have the honour of waiting on RESP. you, to let you know, that, as you was pleafed

to disappoint us yesterday, which was the day fixed by your self for your marriage with my sister, you and I must settle that affair in an honourable way.

VEXAT. Longh. Why, Sir, it is with regret, that I failed you; but]

RESP. Pink. Oh! Sir, there is no barm, as we shall order matters.

Vexat. Longh. I am forry, it so bappens. But some little feruples chanced to come into my mind about the difference between our ages, which, you know, is pretty considerable. And I put off the marriage for a little time, only that I might consider of it, and advise with my friends. And now, that the day is past, I think it may be better for us both, that it be let alone, altogether.

RESP. Pink. Sir, as you please. You know it is not an object of any consequence. But, Sir, what I have done myself the honour of waiting on you for, is, only to beg the favour of you, Sir, to choose which you please of these two swords.

Affir. They are both good, I assure you, Sir, and as fairly matched, as I could. If my judgment deserves

fairly matched, as I could. If my judgment deserves any regard, you need not besitate long. Either of them is very sit for a gentleman to be run through with.

Longh. Sir, I don't understand you.

Pink. O, Sir, I wonder at that. The thing is not hard to be understood. It is no more than this, Sir, that if a gentleman promises a lady mar-

riage,

SURPR.

RESP.

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riage, and, especially, if he fixes the day, and fails of performing his contract, the relations of the lady (whose character, and fortune in life are injured by it, you know, Sir) generally think it proper to commence a profecution against the gentleman; and the law gives, in those cases, beavy damages. My father had thoughts of profecuting you, Sir, as he wrote you. But as law is tedious, we choose rather, Sir, upon second thoughts, to vindicate the bonour of our family in a more expeditious way. Therefore, if you please, Sir, I will endeavour to whip you through the lungs in the neatest manner now practifed in the army. And I offer you your choice of one of these two swords to defend yourself with. This, you must own, Sir, is treating you genteelly. For, you know, I could run you through the body now, without giving you the opportunity of defending yourself. - Please, Sir, to make your choice.

Longh. Sir, your humble servant. I shall Refus. make no such choice, I assure you.

Pink. Sir—you must, if you please, fight me. RESP. You shall have fair play, upon my bonour.

Longh. Sir, I have nothing to say to you. Refus. [Going.] Sir, your humble servant.

Pink. O dear Sir [stopping him] you must Resp. excuse me for stopping you. But you and I are not to part, till one or tother drops, I assure you, Sir.

Longh.

RESP.

EXPL.

LESSONS.

FEAR. Longh. Mercy on us! Was ever fuch a bloodyminded fellow!

Press. Pink. Sir, I really have a little business upon my hands; so that I must beg, you will give me leave to run you through as soon as possible.

Refus. Longh. But I don't intend, that you shall run me through at all. For I will have nothing to say to you.

Pink. If you mean, Sir, that you wont fight me, I must do myself the honour of telling you, that you are in a little mistake, Sir. For, the order of fuch things is this, Sir. First, a gentleman happens to affront another gentleman, or a family, as you have done ours, Sir. Next, the gentleman affronted, or some one of the family, in order to vindicate their bonour, challenges, to fingle combat, the gentleman who did the injury, as I have done you, Sir. Then the gentleman who did the injury, perhaps, refuses to fight. The other proceeds to take the regular course of beating, [counting on his fingers | bruifing, kicking, cuffing, pulling by the nose and ears, rolling in the dirt, and stamping on him, till the breath be fairly out of his body. and there is an end of bim, and of the quarrel, you know. Or if the gentleman, who happened to do the injury, will fight, which, to be fure, is doing the thing genteelly, you know; why then, one, or t'other, is decently run through the body, and there is an end of the matter another way,

you

you know. Now, Sir, you fee plainly, that my proceedings are regular, and gentleman-like gentleman-like - absolutely. So, Sir, once more, and but once more, will you be pleased to accept of one, or t'other, of these two swords?

Longh. Not I, truly.

REFUS.

Why then, Sir, the first flep I am to RESP. take, you know, is, to cane you, which I humbly beg leave to proceed to accordingly. [Canes him.]

Longh Ab! - eb! - ob!

COMPL.

Pink. Then, Sir, the next operation is cuffing RESP. - no, I am wrong ; kicking is next. [Kicks him.]

Longh. Hold, hold. Is the d-l in you? Oh! COMPL. I am bruised all over!

Pink. Sir, I afk you pardon, if I have offended RESP. you: I did not mean it, I affure you, Sir. All I want, is to vindicate the bonour of our family. If you had fulfilled your contract, you had spared me all this trouble. Besides, I am really pressed HASTE. for time; therefore must take the liberty of proceeding, as expeditiously as possible, to the remaining operations of cuffing you, pulling you by the nose, and ears, rolling you in the dirt, and stamping the breath out of your body. Come, Sir, if you please. RESP.

Longh. Hold a little, pray, - Ob! - my INTR. bones are bruised to jelly. - Is there no way of COMPL. compounding this affair but by blood and murder? INTR.

Pink. O yes, Sir. You have only to fulfil RESP. your contrast, and all will be well.

Longh.

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LESSONS.

DISTR.

Longh. [aside.] What the duce must I do?—
I had better be cuckolded, I believe, than trod to death.—[To him] I am willing—I am willing—to perform the contrast.—Ob, my poor bones!
Ob!

RELUC.

RESP.

Jor.

COM-

Invit.

Pink. Sir, you are a gentleman every inch of you. I am very glad to find you are come to a right way of thinking. I assure you, Sir, there is no man in the world, for whom I have a greater regard, nor whom I should rather wish to have for a brother-in-law. Come, Sir, the ceremony shall be performed immediately. [Exeunt.]

LXXVII.

WARNING. BLAMING. COMMENDATION.
INSTRUCTION.

The fubstance of Isocrates's Areopagitic oration, which is celebrated by *Dion. Halicarn*. Tom II. p. 40.

APOL.

I Doubt not, Athenians, but many of you will wonder what should excite me to address you upon public affairs, as if the state were in immediate danger, whilst, to you, we seem to be in perfect safety, a general peace prevailing, and the commonwealth secured by formidable sleets and armies, and strengthened by powerful allies, and tributary

tributary states, to support the public expences, and co-operate with us in every emergency. All which circumstances feeming to be in our favour, I suppose most of those who now hear me, imagine, we have nothing to do, but congratulate ourselves on our bappiness, and enjoy ourselves in peace; and that it is only our enemies, who have any thing to fear. I, therefore, take for granted, Athenians, you do, in your own minds, despise my attempt to alarm you; and that, in your imaginations, you already grasp the empire of all Greece. But what would you think, my countreymen, if I should tell you, it is on account of the feemingly favourable circumstances, I have mentioned, that I am apprebensive. My observation has presented me so many instances of states, which at the very time they seemed to be at the beighth of prosperity, were in fact upon the brink of ruin; that I cannot help being alarmed at the security, in which I. fee my countrey at present funk. When a nation is puffed up with an opinion of her own strength and fafety; it is then that her counsels are likely to be rash and imprudent, and their consequences fatal. The condition of kingdoms, as of individuals, is variable. Permanent tranquillity is seldom CAUT. feen in this world. And with circumstances the conduct both of individuals, and of nations, is commonly feen to change. Prosperity generally pro- INSTR. duces arrogance, rashness, and folly. Want, and distress, naturally suggest prudent and moderate re-Solutions.

UMPH.

CONT.

PRIDE. ALARM.

folutions. Therefore it is not so easy, as at first view it may feem, to determine, which condition is, for the purpose of real happiness, the most to be defired for individuals; or, with a view to national prosperity, which state one should wish public affairs to be in, during his own life, and that of his children: whether of perfect superiority to danger and fear, or of circumstances requiring caution, frugality, and attention. For that condition, which is most defired by mankind, I mean, of perfect prosperity, generally brings with it the causes and the fore-runners of misfortune; whilst narrower circumstances commonly lead on to care, prudence, and safety. Of the truth of this observation, better proofs' cannot be defired, than those, which the bistories of our own commonwealth. and of Lacedemon, furnish. Was not the taking of our city, by the barbarians, the very cause of our applying, with fuch diligence, to the arts of war and government, as fet us at the head of Greece? But, when our success against our enemies missed us into the imagination, that our power was unconquerable, we foon found ourselves on the verge of destruction. The Laced amonians, likewife, from inhabiting a few obscure towns, came, through a diligent attention to the military art, to conquer Peloponnesus. And, upon this, increasing their power by fea and land, they were foon puffed up to fuch a heighth of pride and folly, as brought them into the same dangers, which we had

ARG.

APPRE-

ARG.

CONT.

had run into. Whoever attends to these parti- Arg. culars, and yet thinks our commonwealth in a safe condition, must be extremely thoughtles; efpecially as our affairs are now in a worle state. Apprethan at the period I refer to: for we have both HENS. the envy of the other states of Greece, and the bostility of the king of Perfia, to fear.

When I consider these things, I am in doubt, BLAME. whether I should conclude, that you have lost all care for the public fafety; or that you are, not indifferent, but wholly ignorant of the present dan- CONT. gerous state of our affairs. May it not be said. ALARM. that we have lost the cities of Thrace; that we have fquandered above a thousand talents in military pay, by which we have got nothing; that we have drawn upon ourfelves the fuspicion of the other states of Greece, and the enmity of the barbarous king a; and that we are necessitated to take the fide of the Thebans, and have loft our own natural allies? And for these signal advan- BLAME. tages, we have twice appointed public thank [givings to the gods; and shew, in our deliberations, the tranquillity, which could only be proper, if all were in perfett safety. Nor is it to be wondered, that we fall into wrong measures, and consequent misfortunes. Nothing is to be expected to INSTR. go right in a state, unless its governors know how, by prudence and fagacity, to confult the general advantage. Fortune may, occasionally, bring Y 2 partial

a Of Perfia.

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BLAME.

partial success, and temporary prosperity: but upon this there can be no dependence. When the command of all Greece fell into our hands in consequence of the naval victory gained by Conon and Timotheus, we could not keep what we were in actual possession of. The very constitution of our commonwealth is gone wrong, and we have not the least thought of entering upon ways and means to set it right; whilst we all know, that it is not the surrounding of a city with high and strong walls, nor assembling together a multitude of people, that makes a great and slourishing state; but wholesome laws, a wise police, and a faithful administration.

DESIR.

INSTR.

How much, therefore, is it to be wished, that the commonwealth could be brought back to the condition, in which the wife legislation of Solon placed it (than whom no one ever had the good of the people more at heart) and to which Cliftbenes restored it, when enslaved by the thirty tyrants, whom he expelled; re-establishing the commonwealth in the hands of the people, according to the original constitution. It is notorious, that, in the bappier times, when the republic was administred according to the original constitution, there was not, as fince, a nominal liberty, with a real tyranny; but that the people were accustomed to other principles, than those, which now lead them to confider democracy as the same with anarchy, liberty with licentiousness; and that their bappiness

confifts

INSTR.

BLAME.

consists in the unpunished violation of the laws. In Comthose times, the equal distribution of justice, which prevailed, brought adequate punishment upon those, who deserved it, and conferred the due bonours upon fuch as had earned them by their virtue. Preserment, to stations of power and trust, BLAM. was not, in those days, open to all promiscuously. They, who appeared to the public to have the best COMM. claim by merit and character, obtained them. For they wifely confidered, that to promote to bigb stations men of superior eminence for virtue, was the likeliest means to excite a general emulation among persons of all ranks, even to the lowest; as INSTR. the people are constantly observed to form their manners upon the model of their superiors. Instead of the public treasures plundered to fill the BLAM. coffers of private persons; it was common to see large sums of private wealth voluntarily contributed COMM. for defraying the public expence. In those times, the difficulty was, to prevail with the persons qualifted for filling important stations, to assume them: whereas in our days, all are aspiring to preferment, BLAM. worthy and unworthy, qualified and unqualified. In those times, they, who refused, were the most solicited, to assume high stations; as it was considered, that merit is commonly diffident of itself. In our BLAM. days, they, who elbow others, and thrust themselves forward, obtain the most readily what they, by this very conduct, shew themselves the most unworthy Conr. of. Our ancestors did not look upon a place of COMM. authority

CONT.

COMM.

authority as an emolument; but as a charge; the fucceffor did not enquire what his predeceffor had gained, while he held his employment; but what he had left undone, that the deficiency might be fupplied, as foon as possible. They held it proper, that the administration should be trusted to those, who had the most to lose, in case of a fubversion of the state; but so, that no riches, or power, should screen any person from an enquiry into his conduct, nor from suffering adequate punishment, in case of delinquency. The rich thought extreme poverty in the lower people a reflexion upon them, as having failed in their patronage of them; and the poor, far from envying the wealth of their superiors, rejoiced in it; considering the power of the rich as their protection. Sensible of the supreme importance of right education toward the happiness of a state, they bestowed the strictest attention upon forming the manners of the youth, to modesty, truth, valour, and love of their countrey. Nor did they think it sufficient to lay a foundation of good principles in the minds of young people, and leave them, after they were grown up, to all as they pleased: on the contrary the manners of adult persons were more strictly inspected, than those of the youth; and the general censorship was vested in this very court of Areopagus, of which none could be members, but persons eminent for their birth, and their virtues; fo that it is not to be wondered, that this

this court bore, at that time, a character superior to that of all the other councils of Greece.

It is from ignorance, that they speak, who CONT. would perfuade us, that there is nothing more neceffary toward making a state great and happy, than a body of good laws. The laws, by which our commonwealth was governed in her most flourishing times, were known to all the other states of Greece, and they might adopt as many of them, as they pleased. But were all the other REMON. flates of Greece -- was any of them -- upon as advantageous a foot as the Athenian republic? What chiefly tends to the establishment of a state, is, a police founded in habitual modesty, temperance, integrity, valour, and patriotism. The general prevalence of these dispositions in a people, is not brought about by laws, or fantions; but by education, example, and a judicious exertion of the discretionary power, which is, and ought to be, in the hands of magistrates; whereby they discountenance vice, without directly punishing it, and draw the subjects into that voluntary restitude of behaviour, which force will never produce. Laws CONT. heaped upon laws, and fanctions added to fanctions, shew an unruly and perverse disposition in the people, who would not otherwise require fuch various terrors to restrain them. The fa- COMM. gacity of governors appears in their shewing, that they have the address to plant their laws in the bearts of a trastable and obedient people. The

Y 4

most

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INSTR.

most tremendous sanctions will be incurred by men of ungovernable dispositions: but those, whose minds have received, from education, and good police, a proper bent, will behave well, though left to themselves. The business, therefore, is not so much, to find ways of punishing offenders, as to form the minds of the people so, that they shall have no disposition to offend.

SELF-

APOL.

I hope no Athenian, who hears me this day, will shew such malice, as to accuse me of attempting to promote innovations. To advise, that we should return to the institutions of our ancestors, is, furely, a very different matter from proposing innovations. And to propose the reestablishment of those arts of government, which we know to have been judicious, from their producing the most desirable effects, is far enough from shewing a love of novelty. Experience may teach us, if we be disposed to learn, what we have to expect, if we go on in the track, we are now in; and what the consequences will be, if we restore the commonwealth to the condition in which our wife ancestors established and maintained it. Let us attend to the effects which our conduct will have upon those, we are most concerned with, viz. the other states of Greece, our rivals, and the Persians our enemies. The truth is too notorious to be dissembled: we have, by our misconduct, and neglect of the public concerns, brought matters to fuch a pass, that part of the rival states despise, and part bate

ALARM.

Encou.

INSTR.

REPR.

5

us. And, as for the Persian monarch, we have bis sentiments of us in his letters.

I have in perfect fincerity declared to you, Apol. Athenians, as far as my judgment reaches, the precarious state of the commonwealth at present; with its causes, and cure. You will shew your ADVIS. wildom, and your patriotism, by taking into your serious consideration these important objects; and fetting yourselves with speed and diligence to find out, and carry into execution, the most proper and effectual means of redressing those evils, which, otherwise, will draw after them the most ruinous ALARM. consequences.

LXXVIII.

BLUNT REPROOF. WARNING. OFFERING FRIENDSHIP.

The speech of the Scythian embassadors to Alexander, who was preparing war against them. [Q. Curt. xii.]

F your person were as gigantic, as your desires, the world would not contain you. Your right hand would touch the east, and your left the west, at the same time. You grasp at more than you are equal to. From Europe you reach Asia: from Asia you lay bold on Europe. And if you should conquer all mankind, you feem disposed to wage

WARN.

war with woods and fnows, with rivers and wild beasts, and to attempt to subdue nature. But have you considered the usual course of things? Have you reslected, that great trees are many years a growing to their heighth, and are cut down in an hour. It is soolish to think of the fruit only,

CONT.

WARN.

without confidering the beighth you have to climb, to come at it. Take care, lest, while you strive

to reach the top, you fall to the ground with the branches, you have laid bold on. The lion, when dead, is devoured by ravens; and rust consumes the bardness of iron. There is nothing so strong, but it is in danger from what is weak. It will, therefore, be your wisdom, to take care how you

REMON.

Cour.

fore, be your wisdom, to take care how you venture beyond your reach. Besides, what have you to do with the Seythians, or the Scythians with you? We have never invaded Macedon: why should you attack Scythia? We inhabit vast defarts, and pathless woods, where we do not want to hear of the name of Alexander. We are not difposed to submit to slavery; and we have no ambition to tyrannize over any nation. That you may understand the genius of the Scythians, we present you with a yoke of oxen, an arrow, and a goblet. We use these respectively in our commerce with friends, and with foes. We give to our friends the corn, which we raise by the labour of our oxen. With the goblet we join with them in pouring drink-offerings to the gods; and with arrows we attack our enemies. We have con-

quered

quered those, who have attempted to tyrannize over us in our own countrey, and likewise the kings of the Medes and Persians, when they made unjust war upon us; and we have opened to ourselves a way into Egypt. You pretend to be the punisher Accus. of robbers; and are yourself the general robber of mankind. You have taken Lydia: you have feized Syria: you are master of Persia: you have fubdued the Bastrians; and attacked India. All this will not fatisfy you, unless you lay your greedy and insatiable hands upon our flocks and our berds. How imprudent is your conduct? You grasp at REMON; riches, the possession of which only increases your avarice. You increase your bunger by what should produce fatiety; fo that the more you have, the more you desire. But have you forgot how long the conquest of the Bastrians detained you. While you were subduing them, the Sogdians revolted. Your victories serve no other purpose, than to find you employment by producing new wars. For the business of every conquest is two- INSTR, fold; to win, and to preserve. And though you may be the greatest of warriors, you must expect, that the nations, you conquer, will endeavour to shake off the yoke as fast as possible. For what Cour, people chooses to be under foreign dominion? If you will cross the Tanais, you may travel over Scythia, and observe how extensive a territory we inhabit. But to conquer us is quite another businefs. Your army is loaded with the cumbrous WARN. Spoils

WARN.

THREA.

REMON.

spoils of many nations. You will find the poverty of the Scythians, at one time, too nimble for your pursuit; and, at another time, when you think we are fled far enough from you, you will have us surprize you in your camp. For the Scythians attack with no less vigour than they fly. Why should we put you in mind of the vastness of the countrey you will have to conquer? The desarts of Screthians

Apv.

WARN.

REPR.

CONT.

ADV.

REPR.

OFF. FRIEND.

INSTR.

you will have to conquer? The defarts of Scythia are commonly talked of in Greece; and all the world knows, that our delight is to dwell at large, and not in towns, or plantations. It will therefore be your wisdom to keep, with strict attention, what you have gained. Catching at more, you may lose what you have. We have a proverbial saving in

Scythia, "That fortune has no feet; and is fur-"nished only with bands, to distribute her capri-

"cious favours, and with fins to elude the grasp of those, to whom she has been bountiful." You give yourself out to be a god, the son of Jupiter Hammon. It suits the character of a god, to bestow favours on mortals; not to deprive them of

what they bave. But if you are no god; reflect on the precarious condition of bumanity. You will thus shew more wisdom, than by dwelling on those subjects, which have puffed up your pride, and made you forget yourself. You see how little you are likely to gain by attempting the conquest of Scythia. On the other hand, you may, if you please, have, in us, a valuable alliance. We com-

mand the borders of both Europe and Afia. There

is nothing between us and Bastria, but the river Tanais: and our territory extends to Thrace. which, as we have heard, borders on Macedon, If you decline attacking us in a hostile manner, you OFF. may have our friendship. Nations, which have never been at war, are on an equal footing. it is in vain, that confidence is reposed in a conquered people. There can be no fincere friendship between the oppressors and the oppressed. Even in peace, the latter think themselves entitled to the rights of war against the former. We will, Off. if you think good, enter into a treaty, with you. according to our manner, which is, not by figning, fealing, and taking the gods to witness, as is the Grecian custom; but by doing actual services. The Scythians are not used to promise; but to per- BLUNT. form without promising. And they think an appeal to the gods superfluous; for that those, who have no regard for the esteem of men, will not besitate to offend the gods by perjury. You may ADV. therefore consider with yourself, whether you had better have a people of such a character (and so fituated, as to have it in their power either to ferve you, or to annoy you, according as you treat them) for allies, or for enemies.

LXXIX.

OUTCRY. EXAMINATION. SELF-DEFENCE.
CHIDING. LAMENTATION. THREATENING.
REFUSAL. RELUCTANT COMPLIANCE.

[See Moliere's L'AVARE.]

OUT-

Scrapely. THIEVES! Robbers! Thieves! Robbers! Thieves! Robbers! Traitors! Marderers! Justice! Help! I am robbed! I am

LAMEN.

ruined! I am dead! I am buried! O my money, my money! My guineas! My golden guineas! My thou-fand guineas! My precious treasure! My comfort! My support! My life! My all is gone, plundered,

EXTR.
DISTR.

robbed, carried off, strong-box and all! O that I had never been born! O that the earth would open, and swallow me up alive! [Throws himself down on the floor. Lies sometime, as upified with the fall. Then gathers himself up.] Ob! Ob! Ob!

Who has done this? Who has robbed me? Who has got my money? Where is the thief? the murderer, the traitor? Where shall I go to find him? Where shall I fearch? Where shall I not search? Is he gone this

way? [Running to the right.] Is he gone that way? [Running the contrary way.] Stop thief,

stop thief, stop thief. Here is nobody. Are they all gone out of the house? They have robbed me,

OUTCR.

and

LESSONS.

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and are all gone off. My son, my daughter, my fervants, are all concerned; they have conspired together to ruin me. - Heb [Liftning] what do you fay? Is he Caught. Villain! [Catching himfelf. I have you. - Alas, I have caught myfelf. I am going out of my fenses; and that is not to be wondered at. - I will go to a magistrate. I will have every body examined, that ever was in my bouse. I will have balf the town imprisoned, tried and banged; and if I cannot, with all this, recover my money, I will bang myself.

LIST. SEIZ.

LAMENT.

DISTR.

Returns with Justice Nosewell.

Just. Nosewell. Let me alone. I know what I have to do, I'll warrant you. This is not the first piece of roguery I have found out. If I had but a purse of ten guineas for every fellow, I have been the banging of, there are not many of his Majesty's Justices of the peace, would carry their heads bigher. There were, you fay, in your QUESTstrong-box ?

Scr. A thousand guineas well told.

LAM.

Nose. A thousand guineas! A large sum!

WOND. WEEP.

Scr. A thousand guineas of gold. Hoo, hoo, boo! [Weeps.]

Nose. Have you any suspicion of any particu- QUEST. lar person?

Scr. Yes, I suspect every body.

Nose. Your best way, Sir, will be, to keep AFF. very quiet, and not to feem to suspect any one, till you Wisd.

can lay bold of some proof, or presumption, at least. Then you may proceed to the rigor of the law. [While they are talking without the door of Scrapely's house, James, the cook, comes out, and speaks with his face from them, leaving directions with the scullion boy.]

DIREC.

James. You understand me, Jack. I shall be back presently. Kill him directly. Put him in boiling water. Scrape him, and bang him up.

ANG.

Scr. What, the rogue who has robbed me? Do bang him, drown him, burn him, flay him alive.

SUBM.

James. I mean a pig, Sir, that is come from Mr. Rackum, your honour's worship's steward in the countrey.

ANG.

Scr. Pig me no pigs, Sir. I have other things to think of than pigs.—You may be the rogue, for what I know of. A cook may carry off a ftrong-box, as foon as another man. Examine him, pray, good Mr. Justice Nosewell.

INTR.

Nose. Don't frighten yourself, friend. I am not a man, who loves to blaze things abroad.

Aff. Wisd.

James. Sir, your honour, I ask your honour's pardon; I am a little bard of bearing, your honour. Often bot, and often cold, your honour. Your honour's worship sups this evening with my master's honour's worship, I suppose, and your honour's worship would, mayhap, like to have a little plate of something tossed up to your honour's

honour's worship's liking, mayhap. If your ho- FLAT. nour's worship pleases to let me know what your honour's worship fancies, I will do my best to please your honour's worship.

Nosew. No, no, my business with you is quite Aff. another matter. Friend, it will be your wisdom, not to conceal any thing from your master. It will be the better for you.

James. Sir, your honour, I affure your ho- FLAT. nour's worship, I will do my very best to please your honour's worship, upon my koncur. If there is a better way than another, I will u/e it, as far as I have minterials and ingratitudes. I wish my Des. mafter's honour's worship would go to the expence of a few morrels and truffles, and a little right East India catchup. There's your high fla- FLATE vour, your honour. And our niggardly steward, Accus. bang him, downright spails my master's honour's worship. I could engage to fend up as pretty a FLAT. little collation, as your honour's worship could wish to fit down to, if that narrow bearted foul, Accus. Rackum, our steward, did not clip my wings with the scissars of his niggardliness.

Scr. Hold your tongue, you scoundrel. We Ang. don't want to hear your nonsense about eating. Hold your tongue, and answer to the questions, which Justice Nosewell is going to put to you about the money, I have loft, and which I suppose you have taken.

Z

James.

LESSONS.

SURPR.

James. I take your honour's worship's money, Sir! Mercy defend me from thinking of such a thing! I did not so much as know, that your honour's worship had lost any money.

SELF-DEF.

THREA.

Scr. Yes, you rogue, I have lost money, and I'll have you and twenty others, bang'd, if I don't recover it.

ANX. Self-

DEF.

James. Mercy defend me, your honour. Why should your honour's worship suspect me of such a thing? Did your honour's worship ever know me rob your honour's worship of a farthing, or a farthing's worth?

V

AFF.

DIR.

Nosew. Hold, Mr. Scrapely. There is no need of scolding. My clerk shall administer to him the oath. Here, Mr. Longscroll, administer the oath to this man. Not the common oath. No body minds kissing the book now a days. Give him the great oath. [Clerk comes forward.]

AFF.

Clerk. Fall down on your knees before his worship, and say after me. [James kneels before the Justice, in great trepidation.] May the d—l.

AUTH.

James. May the d—l.

FEAR.

Clerk. The great d—l.

James. The gre—e—at d—l.

TREM.
AUTH.

Clerk. The great d-l of d-ls.

TERR.

James. The gre-e-e-at d-lof d-ls.

AUTH.

Clerk. With his great iron claws.

FRIGHT.

James. With his gre—e—e—at iron — Ab!

Mercy defend me, your noble honour's worship, I

INTR.

am

am frightned out of my wits! I can't fay any more of this dreadful oath. I expect the d-l to come up through the ground before my very nose in a minute. I'll tell your honour's worship all the whole truth without the oath, if your honour's worship will but give me a little time to fetch breath.

Nosew. Rise then, James. Don't frighten AFF. yourself; but frankly confess the foul fast like an bonest christian. [To Scrapely.] I knew he would not trifle with the great oath. We shall have a full confession presently.

James. Why then - why then - I confess SELFthe foul fact frankly, and like an konest christian, that I do not know, who has taken my mafter's worship's money, no more than the child that was unborn forty years ago, as I am a finner to be faved for ever and ever and amen.

Nofew. O that won't do, James. You must kneel down again, and take all the whole great oath. And, if you won't give up the truth, my clerk shall write your mittimus to prison, James.

O mercy defend me! O your noble konour's worship, have mercy on a poor barmless criminal, that is as innocent of the fatt he is convicted of, as your bonour's worship, or your honous worship's clerk, there where he stands. If I ever do fuch a thing again, your worship shall hang me twenty times over. For I am Jure, I never touched my mafter's honour's worship's money, nor any

Wisda

AFF. Wish

THR.

FRIGHT

SELFA

man's money, in all my born days, in an unfair or unconscionable way, faving your honour's worship's presence, and my master's honour's worship's presence, and

Enter Smoothly leading in Mariana, Scrapely's daughter.

Subm. Smooth. Behold, Sir, your fon and daughter present themselves to beg your pardon, favour, and b'essing.

Scr. My fon (if you be my fon) and my daughter may hang themselves. That is all the bleffing I have to bestow on them, or myself. O my dear strong-box! O my lost guineas! O poor, ruined, beganded was all the best of themselves.

gared old man! Hoo, hoo, hoo! [Weeps.]
Smooth. Sir, if you please to look upon our

union with a favourable eye, no uneasiness about your strong-box need trouble your repose. It shall be forth coming immediately

be forth coming immediately.

Scr. What do you fay? My strong-box? With all that was in it? The thousand guineas? The who'e thousand? Shall it be forth-coming? If you make your words good, you shall eat my daughter, if you please, and my fon too.

James. I told your honour's worship, I knew nothing of your honour's worship's money.

Scr. Where is my precious, precious treasure, my life, my joy, my all?

Mar. Sir, your unreasonable anxiety about money, which appears on the present, as on many

ANG.

LAM.

WEEP.

Prom.

SUBM.

SURPR. and Joy.

SELF-DEF.

DES.

Joy.

BLAM. with SUBM.

BLAME. with

many former occasions, in your lamentations about what, to a man of your fortune, are trifles, has been the cause of constant anxi ty to yourself, and all your family, and has forced me upon what I am Apol. ashamed of. This worthy gentleman has long had a GRAT. regard for me, much above my deferving. He has Est. always declared, that he defired no fortune with me. Your excessive penury denied me the decencies of dress suitable to your daughter. I thought myself entitled to some part of what you can very well spare. I took the liberty of having your strongbox seized, that I might have wherewith to furnish myself suitably to the daughter of a man of fortune, and the bride of a man of fortune. His ge- Est. nerous heart could not bear the thought of my taking any thing from you, which you did not choose to give me. He therefore infists upon my delivering you up the strong box, if you require it. But I am in hopes, Sir, you will not only grant INTR. me the trifling sum contained in it, but allow me a fortune suitable to your estate, and to the gentleman's, who is fo kind as to marry me without the prospect of any.

Scr. Where must I have it? Can I make PEEV. money? Where is my ftrong-box? If this gentleman has married you without a fortune, let him keep you without a fortune. Where is my strongbox? He cannot fay, I ever promised him a fortune with you. Where is my strong-box?

Z 3

Enter

Enter Mr. Sagely.

DEM.

Sage. Mr. Scrapely, this gentleman, my nephew, has, in consequence of a long mutual affection between him and your daughter, married her this day. He has a fortune sufficient to maintain his lady and family, without any addition by marriage; and he desires nothing with your daughter. But as it is well known, you can afford to give her a fortune, I insist upon it, though he is indifferent about the matter, that you sign this bond, which is ready filled up, for twenty thousand pound, which is much less than you ought to give with your daughter to such a son-in law.

AFFEC. SURPR. Mis.

THR.

Scr. Mr. Sagely! are you out of your wits? I twenty thousand pound! Where should I have the tenth part of twenty thousand pound?

Sage. Harkye, Mr. Scrapely, [takes him a-fide] I know enough of your tricks, your smuggling, your extortion, and the like (you know, I know enough of them) to bang you. If, therefore, you don't directly sign this bond, I will go and lay the informations against you before the proper persons; so that, before you be a day older, you may depend on being safe in custody.]

VEXAT. FEAR. Mis. Scr. [Aside.] O d—len him. He has me. I feel the noose under my lest ear already. [To him.] Why, Mr. Sagely, twenty thousand pound is a great sum. How should I raise twenty thousand pound?

LESSONS.

343

THREA.

pound? I believe I might, with the help of some friends, raise two thousand; but . . .

Sage. Will you fign and feal directly; or shall I go, and inform directly? I ask you only this once.

[Going.]

Scr. Hold; you are so basty. Let me see the bond. [Aside.] I wish I had you in a private place, and a knife at your throat; I'd soon spoil your informing. [To him.] I will sign and seal. But I know not where the money is to come from.

FEAR.
MADNESS

James. Now, Sir, I hope you are fatisfied I am entirely conscious of meddling with your honour's worship's money; that I am a conscionable man, and not such a rogue, as your honour's worship [makes a long pause] was pleased to take me for.

VEXAT.

SELF.

LXXX.

DISSUASION.

The wise advice of Charidemus, an Athenian exile at the court of Darius, when he was asked his opinion of the event of the warlike preparations making by Darius against Alexander. [2. Curt. L. III.]

PERHAPS your majesty may not bear the Arou, truth from the mouth of a Grecian and an exile; and if I do not declare it now, I never will;

Z 4 perhaps

WARN.

CONT.

ALARM.

Сомм.

CONT.

Сомм.

perhaps I may never have another opportunity. Your majesty's numerous army, drawn from various nations, and which unpeoples the east, may feem formidable to the neighbouring countries. The gold, the purple, and the splendor of arms, which Arike the eyes of beholders, make a hew, which surpasses the imagination of all, who have not seen The Macedonian army, with which your majesty's forces are going to contend, is, on the contrary, grim, and borrid of aspett, and clad in iron. The irresistible phalanx is a body of men. who, in the field of battle, fear no onlet, being practifed to hold together, man to man, shield to shield, and spear to spear, so that a brazen wall might as foon be broke through. In advancing, in wheeling to right or left, in attacking, in every exercise of arms, they act as one man. They answer the flightest sign from the commander, as if his foul animated the whole army. Every foldier has a knowledge of war sufficient for a general. this discipline, by which the Macedonian army is become so formidable, was first established, and has been all along kept up, by a fixed contempt of what your majesty's troops are so vain of, I mean, gold and filver. The bare earth serves them for beds. Whatever will fatisfy nature, is their luxury, Their repose is always shorter than the night. Your majesty may, therefore, judge, whether the The Malian, Acarnanian, and Ætolian cavalry, and the

the Macedonian phalanx, - an army, that has, in fpite of all opposition, over-run balf the world,—are CONT. to be repelled by a multitude (however numerous) armed with flings, and stakes hardened at the points by fire. To be upon equal terms with Apv. Alexander, your majesty ought to have an army composed of the same fort of troops. And they are no where to be had, but in the same countries, which produced those conquerors of the world. is therefore my opinion, that, if your majesty were to apply the gold and filver, which now fo superfluously adorns your men, to the purpose of biring an army from Greece, to contend with Greeks, you might have some chance for success; otherwise I fee ALARM. no reason to expect any thing else, than that your army should be defeated, as all the others bave been, who have encountered the irrefiftible Macedonians.

LXXXI.

A SERMON b.

TEACH-

THE end of preaching is twofold; To infrust mankind in the facred truths contained in scripture; and, To persuade them to live agreeably to the laws of the Christian religion. It is, therefore, my present purpose, my brethren, to endeavour, with the Divine affistance, to promote your spiritual and temporal happiness, by desiring your attention to what shall be spoken to you from the following passage of the Epistle of the Apostle Paul to Titus, the second chapter, and eleventh, twelfth, and thirteenth verses.

"The grace of God, which bringeth falvation, "hath appeared to all men, teaching us, that, "denying

I did not know where to find a fingle fermon containing a sufficient variety of species of matter, for exercifing, generally, the talents of a preacher. The reader will perceive, that this discourse is composed with a direct view to expression, or delivery. And whoever has considered the strain of the popular addresses of the prophets and apostles, and of the Fathers, and best French preachers, to say nothing of the orations of Demosthenes, Cicero, and the rest, will not, I hope, be offended at a vivacity of remonstrance, and description, unusual in our English fermons; which are, otherwise, the best.

denying ungodliness, and world'y lusts, we

" should live soberly, righteously, and godly,

" in this present world, looking for the bleffed

" bope, and glorious appearance of the great

" God, and our Saviour Jesus Christ."

We may represent to ourselves the great Apostle of the Gentiles speaking as follows: for it is, I think, probable, he meant what follows.

"The favour of God, to which we owe all,

that we enjoy, or hope for, particularly our

" deliverance from Heathen ignorance and immo-

" rality, and the prospect of future rescue from

"the tyranny of Satan", and from death i; this

"Divine goodness is, in the Christian revelation,

" gloriously displayed before mankind; the new

" religion being established upon the unques-

" tionable evidence of miracles, prediction, and its

"own internal character, and that of its divine

" Author, and of its propagators, who are ready Cour.

"to lay down their lives in attestation of the

" truth of his resurrection from the dead ; of the

" reality of which they are fure beyond a possibi-

" lity of mistake, and cannot be suspected of a

" defign to deceive others, having no worldly temp-

" tation to propagate, but much to conceal, or deny

" the fatt.

" And

6 Acts xxvi. 18. d Heb. ii. 14, 15. e Acts i. 3.

" And this heavenly religion giveth full satif-" faction to the anxious and inquisitive mind "upon the most interesting subjects, where the " light of nature, and the sagacity of philosophers " had left men in great uncertainty, as, Wherein " the chief good of man confisteth: Who is the only "Object of worship, and bow he is to be accepta-" bly worshipped: Of the other orders of beings, " inferior to the one indivisible and unoriginated " Supreme, but superior to us; and how we are " concerned with them: How evil, and, particu-" larly, death, came into God's world: Of the fu-" ture redress of the disorderly state, in which this " world is at present: The will of God, or duty of " man, fixed by laws authoritatively fromulgated: "What will be the effect of repentance and refor-" mation: How, and when, the good, and the " wicked are to receive their respective retribu-" tions of reward and punishment: The possibility " of rifing from the dead, demonstrated by astual " resurrections, especially that of Christ bimself: "That the whole human species is to be raised " from the dead, in bodies, and that the beather " notions of Elyfian fields, and of Tartarus, as well " as of transmigration of some souls into other " bodies, without end, and of the re-union of " others to the Deity, are fables and fictions; and " that all mankind are to be judged at one time, " and that this is to be done by Christ: That the " retribution

" retribution for the virtuous is glory, bonour, " and immortality; and of obdurate wickedness,

"final destruction from the presence of God,

" and the glory of his power; both fentences

" irreverfible.

" And the new religion inculcates in the most " powerful manner, the necessity of forsaking the " impious superstitions, and vicious abominations, al- AVERS.

" lowed, or not reformed, by the heathen religions,

" as the worship of deified men, and of innumerable

" imaginary gods and goddeffes, celeftial, terrestrial,

" and infernal, with rites abfurd, obscene, and

" cruel; the promiscuous, excessive, and unnatural

" indulgence of fleshly lust; the arbitrary violation

of the matrimonial union by canfeless separa-

" tion; the horrid practices of exposing children;

" of felf-murder; of inflicting arbitrary revenge,

" and the like f. And this bleffed religion doth TEACH-

" also prohibit, in general, the indulgence of

" every wicked disposition (for its authority reach-

" eth to the beart) and every wicked practice; all

malice, batred, envy, injustice, selfishness, pride,

" covetousness, intemperance, lasciviousness, anger,

" revenge, backbiting, lying, craft, uncharitable zeal,

" impiety, profane swearing, blasphemy, obscenity, idle-

" ness, fedition, rebellion, and neglest of public and

" private religion. The Christian law forbiddeth

all unwarrantable pursuit of the three great

bjects of the defires of wicked and worldly

" men,

f Rom. xx.

" men, viz. riches, power, and pleasure; and it " requireth the faithful and unreserved perform-" ance of our whole threefold duty, viz.

" First, That which respecteth ourselves, The " due regulation of every passion, appetite, and in-" clination of our nature; and a proper attention " to, and careful cultivation of, all our powers, " bodily, and mental, fo that the wife ends of the " beneficent Giver of them may the best be an-" fwered, and the least disappointed: therefore no " one can justly pretend to be a sincere proselyte " to the new religion, who does not fludy to be " bumble, meek, forgiving, pure in beart, sincere, " diligent in improving his knowledge and virtue, " courageous in the cause of truth, temperate, frue gal, industrious, decent, cautious, fearful of offend-" ing, penitent for his weaknesses, beavenly-minded,

" and richly furnished with every grace and virtue, " flourishing, and growing, and rising to bigher and

" bigher degrees of perfection continually.

"The fecond head of duty required by the " new religion is, That which respecteth our fel-" low creatures, viz. The conscientious observ-" ance of justice, negative and positive, as to the " interests of the body, the foul, the reputation, " and the worldly estate of our neighbour; and " over and above mere justice, a generous dispo-"fition to shew kindness on every proper occasion, " and in every prudent manner, to all within " our reach; and the discharge of every relative "duty according to our respective situations of

" governors, subjects, countrymen, parents, children,

" busbands, wives, masters, servants, and the rest.

"The third head of duty required by the new religion is, That which respecteth our

" Creator, viz. Thinking, and speaking, and acting

" in the constant fear, and sense of the universal

" presence, of Almighty God; with love and grati-

" tude to Him for all his goodness to us, especially

" for his last and best gift, the Christian religion;

" worshipping Him in spirit and truth, both pub-

" lickly and privately; obedience to all his laws;

" acceptance, upon due examination, of the bleffed

" religion of his Son, and adherence to it in spite

" of the terrors of persecution, with an unreserved

" submission to its heavenly precepts s, fincerely re-

" penting of, and thoroughly reforming all our

" faults; with gratitude to our illustrious Deliverer

" from Satan, fin, and death, and observance of his

"institution for commemorating his sufferings

" and death.

"And this heavenly religion teacheth us to "expett the future glorious appearance of its di-

" vine Author, to reflore this ruined world, to

" put an end to the tyranny of Satan b, to abolish death,

3 The gospels, and particularly that by St. Matthew, in the vth vith and viith chapters of which we have the peculiar laws of christianity summed up, was not, probably, at this time, written.

h Rev. xxi.

VENE-

"death, and to judge the whole human race, both those, who shall then be alive, and also all, who have lived in all parts of the earth, from the creation of man; who shall universally be restored to life, by the same power, which first gave them life; and to reward them according to their respective characters, to six the penitent and virtuous in a state of safety and everlasting bappines, and condemn the obdurate to utter destruction."

ALARM.

HORR.

Joy.

This is, in part, the wast and weighty sense of the passage of Scripture, from which I have chosen to speak to you at this time. And what is there, my Christian brethren, of consequence to us, with regard either to our peace of mind here, or our bappiness bereafter, that is not virtually comprehended in this short passage of three verses? What various matter for confideration is here fuggested? To think of the state we are at present in, and of the task prescribed us, of which you have heard only the principal beads, which task if we do not labour to perform, with the fidelity which becomes those, who know, that the all-piercing eye is upon them, it were better we had never been born-to think of this, is it not enough to make us tremble at ourselves? - To consider the prospest we have, and the bope fet before us, if we endeavour, with fincere diligence, to act worthily our part - is it not enough to overwhelm us with rapture? If we are not flocks and flones, if we have

FEAR.

Joy.

Excir.

in

in us either bope or fear, defire of our own bappiness or borror at the thought of misery and ruin; here is what ought to alarm us to the bigbest pitch. There is not one here present, whose condition may not hereafter be blisful or calamitous, beyond imagination. And which of the two it shall be, depends upon every individual bimself. Then furely no man, who thinks for a moment, can imagine, that the period of our present existence, however transient, is to be trifled with. No one, who has ever heard of a future appearance of a general Judge, as in the text, can think it a matter of indifference what life he leads. the voice of inspiration, on this important point : "Be not deceived. God is not to be mocked. "Whatsoever a man soweth, that shall he also " reap i. God shall render to every man according to his works; to them, who, by pa-"tient continuance in well-doing, feek for glory; co bonour, and immortality, everlasting life; but to "them, who are contentious, and obey not the " truth, but obey unrighteousness; indignation and " wrath, tribulation and anguish upon every soul; " that worketh wickedness, of the Yew first, and " also of the Gentile; for there is no respect of " persons with God k." - What can be more awful, than this warning! It is not for vain parade, like the triumphant entry of a conqueror,

ALARM

Gal. vi. 7. k Rom. ii. 6.

that the fon of man is to come with the found of the trumpet, attended with bosts of angels, and

PROTES-

ALARM.

armed in flaming fire. Every one of us is interested in the solemn business of that dreadful day. It is therefore, my Christian brethren, in the fincerity of my heart, and the agony of my foul that I fland forth to warn you, in the name of the great and terrible One, who fitteth upon the throne of beaven, whose creatures we are, and to whom we must answer, and to declare to you without flattery, without referve, that there is no fafety, no chance of escape for you, but by a constant and faithful attention to the performance of every one of the duties I have mentioned to you, and a fixed aversion against every one of the vices I have pointed out, and all others. You have the word of God for it. And bis word shall stand; he will do all his pleasure"; and the Judge of the earth will do what is right ". Would you have the preacher fay [mooth things? Would you have him betray the truth of God? Shall he, like a faithless bireling o, leave his flock unwarned a prey to the Enemy of mankind? Would you have him beap on his own foul, the damnation of a whole people P. No. not for the riches of this wide world. By the help of God, I will be faithful to my truft. I will fet before you life, and death, the bleffing,

REMON.

PROTES?

¹ Rom. ix. 1, 2, 3. ^m Ifa. x'vi. 10. ⁿ Gen. xviii. 25. ^o John x. 13. ^p Ezes. iii. 18, 19.

and

and the curse q. It shall appear, in that day, when WARN. vou and I shall stand before the general judgment-feat, that I have done the duty of my office, and, if you liften not, those above, who now look on, though to us invisible, shall witness against you, that you have murdered your own fouls.

I would not have you imagine, that it is fo ALARM. easy a matter to secure your own salvation, as to render care on your part, and apprehension on mine, unnecessary. He, who best knew, has declared, that the way to bappiness is strait, and the gate narrow; that the way to destruction is broad, and the gate wide; and that the number of those who shall reach bappiness, will be small, compared with that of those, who shall go to destruction . Can I then address you with indifference, when I know that you are in danger? — But why should I say you?-I am myself in danger. Every individual, who shall come to falvation, will be one escaped from extensive ruin and wreck.

Yet I would not have you think, my Christian brethren, that the charge of your fouls is a burden too grievous to be borne; your duty a task impossible to be performed. Though it is true, that the reward offered, and the punishment threatned, by the Christian religion, are motives sufficient, if we think aright, to excite in us defires and fears to carry us through any abstinence from pleasure,

Com-FORT.

A a 2

or

9 Deut. xi. 26. Mat. vii. 13. Luke xiii. 24.

or any suffering of punishment; though this is true, yet so little does our kind and merciful Lord deserve the character of a bard tosk-master, that all he requires of us - of us, who enjoy these bappy times untroubled with the terrors of persecution - all he requires of us, is - To be bappy here, and bereafter. Even in the life, that now is . I appeal to the feelings of every man of common decency in this affembly (for I hold not the abandoned profligate a judge of what virtue is, or what its effect) I appeal to every beart, that is not bardened beyond feeling, whether virtue is not, even in this world, its own reward? And I ask thy conscience, O sinner, whether vice be not its own tormentor? Canst thou say, the imaginary pleasure, the profit, and the bonour, which vice bestows, are sufficient to arm thee against the pang of guilt? Does not its envemoved sting often pierce thee through that weak, though threefold armour of defence, to the very foul? What, then, dost thou gain by thy fatal attachment, if thou art not by it secured from suffering? Thou hast but one objection, and that, God knows, a wretched one, against a life of strict virtue; That it may chance to deprive thee of some fancied pleasures. and subject thee to certain imaginary austerities. Now, if thy favourite vices were capable of affording thee, at present, a pleasure untainted, unpoisoned, and of securing thee against all pain; and thou

ANGU.

REMON.

thou knewest, that virtue is, in the present state, pure misery, thou might'st pretend, thy scheme of life had the whole advantage against a course of virtue, as far as this world goes; and for the next, thou might'st, if thou beest desperate enough, set it at defiance. But thou darest not pretend, that CHAL. vice will yield thee, even in this life, the copious harvest of substantial bappiness which virtue gives. Which of thy lawless pleasures affords, on reflection, an untroubled enjoyment? Does the smile of the great, bought with perjury, light up in thy foul the funshine of undisturbed tranquillity? Does the glittering trash, by unjust means wrested from the reluctant hand of industry, fatisfy the evercraving thirst of gold? Does lawless lust indulged, does virgin innocence betrayed, do broken marriagevows, yield, on reflection, a continual feest to thy mind? In what condition is thy breast from the mo- HORROR. ment of conceiving wickedness, to that of its execution? Does the dark conspirator enjoy himself in quiet? Can bappiness dwell with anxiety, tumult, and borror? Will fweet peace take up her habitation with discordant desires, with warring passions, with fear of discovery, with apprehension of public shame, and exemplary punishment? Is the reflection on revenge, gratified by the shedding of blood, a subject of calm enjoyment? Why, then, is TREPI. the murderer afraid to be alone? What is it, that breaks his sumbers, whilft all nature is at rest? Why does he fart at every noise? What does he Aa 3 See ?

fee? With what does his scared imagination fill the void? Does not the horror of his conscience even raise the murdered out of the earth again? Whence came the frightful imaginations of charnel-boules opening, and graves casting forth their dead? What is it, but guilt, that presents the bloody apparition of the mangled innocent. dumb and ghaftly before the eyes of the affaffin? We know, that the dead, (excepting a few raifed by miracle) are to fleep till the resurrection. Yet the murderer does not find himself safe, even when the hapless victim of his cruelty is dust. The pang of remorfe proves fo intolerable, that a vialent death is relief. He flies from his internal tormentor to the more friendly balter or dagger. To deliver himself from his present ceaseless gnawings, he is content to lose this bleffed light; he throws himself headlong into eternity, and, committing the crime, which cuts it/elf off from repentance, seals his own damnation. Such are the fruits of atrocious wickedness. Do not, therefore, O presumptuous sinner! I charge thee on thy foul, do not pretend, that the ways of vice are ways of pleasantness, or that her paths are peace t. The biftery of mankind - thy own feelings - will give thee the he.

DESP.

CHAR.

CONT.

Didst thou but consider, what figure thou makest in the eye of the discerning among thy own species, thou wouldst think of altering thy conduct. Thy wisdom

wisdom is easily understood to be at best but low cunning. Thy bonours are but the applaule of SARfools, dazzled by thy riches, or of knaves, who flatter thee for what they hope to gull thee of. Thy arts over-reach only the weak, or the unguarded. The eye of experience pierces the cobweb veil of bypocrify; not to mention a more pe- Awr. netrating eye, which thou art fure thou canst not deceive. But go on, if thou wilt. Take the ad- SARG. vantage, while thou canft, of thy bonest neighbour, who suspects not thy worthlessness. It will not be long, that thou wilt have it in thy power to overreach any one. Craft is but for a day. O fool! whom art thou deceiving? Even thy wretched felf. And of what art thou cheating thyself? Of thy reputation, thy prosperity, and thy peace; to say nothing of thy miserable soul; which thou art consigning to the Enemy of man, for what thou hadft better, a thousand times, be without, if the future consequences were nothing. Remember I have told thee, what thou acquireft by lawless means, whether thou hast been used to dignify it by the name of profit, pleasure, or bonour; the wickedness thou drinkest in with greediness will either poison thy life, or else must be disgorged, with the horrible pangs of remorfe. Where then will be thy gains? I fay therefore, were there no TEACH. state ordained for us beyond the present, the wisdom of a man would direct his choice to virtue. be conscious of that cloudless serenity within, Aa4 which

CASM.

Joy.

which proceeds from passions subdued under the fuperior authority of reason; to feast upon that uninterrupted joy, which this vain world can neither give, nor take away; to blefs, and be bleffed, to love, and be loved, to be eyes to the blind, and feet to the lame", to be a guardian angel to his fellowcreatures; to ferve Him, whose service is the glory of those, who sit entbroned in beaven x; to have neither thought, nor wish, which would not do him bonour, if published before the universe what sense of dignity, what self-enjoyment must not this consciousness yield? - I tell thee, thoughtless libertine! there is more joy in repenting of, and flying from vice, nay in suffering for virtue, than ever thou wilt tafte in the cloying draught of swinish impurity y. What, then, must be the undisturbed fruition of that which makes the bappiness of every superior nature?

ALARM. REVER. But this life is not all. There is — there is, full furely, another state abiding us. The foul of man feels itself formed for something greater, than all that is here below; and it cannot think what is noblest in its nature given it in vain. The power of lifting its thought to its Creator; the unconquerable dread of an account hereafter to be given; the thirst for immortality (to say nothing of that surest proof given by the Messenger of Heaven, who shewed us, in bimself, man actually raised from

⁴ Job xxix. 15. x Rev. iv. y 2 Pet. ii. 22.

from the grave to immortality 2) all these confirm, that there is a life to come. And if there iswhat is thy prospect, O remorseless obdurate.

The present state would teach thee, if thou REMON. wouldst be taught, what will be prevalent in the future. The world is now under the moral go- TEACH. vernment of the One Supreme. The life to come will be under the same direction. The present APPR. flate of things, for the most part, brings on vice, the present punishments of fear, remorse, with worldly shame, and often bitter poverty, and death, from a constitution shattered by vice, or from the iron hand of justice. The natural course of this world rewards the virtuous with Jox. peace of mind, with approbation from every worthy character, and, generally, with length of days, prosperity, and affluence a. What does this con- ARGclude? Is it not from hence evident, that, when the temporary irregularity of the present state, which hinders equal retribution from being universal, when the influence of the Enemy b is at an end, under which this world now groans c, and, when, at the appointed time, order shall spring out of consustion; then, what now appears in part, will prevail universally; then virtue will rise superior, and evil be, for ever, funk to its proper place.

2 Prov. iii. 16. 7 1 Cor. xv. 20. Rom. viii. 20-24.

b Mat. xiii. 39.

LESSONS.

ROUSING SHAME.

GRIEF.

Rous.

SHAME.

SOFTN.

RAGE.

REMON.

To a generous mind, there is little need of terror. Such are better won to goodness by the view of its own apparent excellence, which wants only to be beld forth to be perceived; is no fooner perceived, than admired. But, alas, I fadly fear, the generous-minded are but few. For, if otherwise, how could the number of the wicked be what it is. Every bardened sinner is one lost to all that is truly great or worthy in the rational nature. And are there any in this affembly, is there one, fallen to so low an ebb of sentiment, so stupified beyond all feeling, as to go on to offend, without remorfe, against the goodness of his beavenly Father? Think, wretched mortal, that thou art insulting the very power, which supports thee in thy insolence against itself. The gentle mercy of the Almighty, like the fructifying moisture of the spring, droppeth on thee from on high; and, instead of producing the fruit of repentance in thee, is, by thy impiety, dashed back in the face of Heaven. What could thy best friend on earth, what could pitying angels, what could the Author of all good, do for thee, that has not been done? Thy Creator hath given thee reason, to distinguish between good and evil; to know what is thy life, and what will feal thy ruin. He hath placed conscience in thy breast, to warn thee in the moment of thy guilt. He hath fent down to thee, Him, whom he had dearest in all Heaven, to give thee yet ampler instruction in the

the way to bliss. And the Son condescended to Mov. come with the same willingness as the Father sent him, though with the certain knowledge, that, like a patriot rifing in defence of his countrey, his coming must cost him his life. The richest blood, that ever flowed, has been shed for thy worthless- REness, and for such as thou art. Shame and torture, have been despised for the sake of bringing thee to good. And wilt thou grudge to forego a little fordid pleasure, to shew thyself grateful for all this goodness? Go with me then, to Golgotha, Pirr. and infult thy fuffering Saviour in his agonies. Behold there a fight, which the Sun would not look upon d. View, with dry eyes, what made angels weep. Harden thy heart at an object. which rent the rocks o, and brought the dead out of their graves. His arms stretched on the cursed tree, invite thee to bliss. Though now Awe. feeble and languid, they will quickly raise a world from the grave, and lay the angel of death full I am not describing a fancied scene. The AFFIR. witnesses of the death and resurrection of Jesus have fealed the truth of what they faw with their blood. But canst thou find a beart to crucify him afresh , REMON. by persisting in the crimes, which brought on him this cruel death? If thou hast been so wicked, bethink thee of thy obstinacy. If thou dost, even ENCOU.

now.

Mat. xxvii. 45. . Ibid. 51. f Ibid. 53. & Gal. iii. 13. h Heb. vi. 6.

now, repent, he has prayed for thee, " Father for-

PITY.

WEAR.
PATH.
QUEST.

PITY.

JOY.
PATH.
QUEST.
INFORM.
PITY.

AVERS.

COMF.

brance ".

" give them; for they know not what they do i." - Behold how deadly pale his facred countenance! Cruel are the agonies, which rend his tender frame. His strength fails; his heart breaks; the strong pangs of death are on him. Now he utters his last solemn words - " It is finished "." What is finished? The suffering part, to which his dear love for mankind, exposed him. The rest is victory and triumph; and the salvation of a world will reward his glorious toil. But what salvation? Not of the obdurate, with all their vices about them; but of the heart-bleeding penitent, whose streaming forrows have washed away his impurity, and who has bid a last farewell to vice, and to every temptation, which leads to it. To fuch the bleffed gospel, which I preach, speaks nothing but peace. For them it has no Be of good cheer, then, my disconsolate, broken-bearted mourner. Though thy fins have been as scarlet, they shall be white as the wool, which never received the tincture 1. They shall be blotted out, as if they were covered with a cloud ". They shall no more come into remem-

O suffer

great mercy, and will abundantly pardon o.

For our God is long-suffering, and of

Luke xxiii. 34. k John xix. 30. 1 Ifa. i. 18. m Ifa. xliv. 22. n Ibid. lxv. 17. o Ibid. lv. 7.

O suffer then, my untbinking fellow-creatures, Beseech. fuffer the word of exhortation P. Every encouragement, every invitation, is on the fide of virtue. It has the promises of this life, and of that which is to come q. Let me befeech you by the superior love of your Maker; by the streaming blood of the Saviour, and by the worth of your immortal fouls; to cast off your ruinous vices, and to return to Him, who is ready to receive the returning sinner, and never casts him out, who comes to Him'. Listen! Oh listen to Him, who speaketh from Heaven. It is not the voice of an enemy. It is your beavenly Father, who calls you. Behold! Awe. the very Majesty of the universe bends forward from his throne to invite you. He veils uncreated brightness, to allure you to return to your own bappiness. He proclaims himself the "Lord " merciful, and gracious, long-suffering, and abun-" dant in goodness "." He condescends to assure you with an oath, that he has no pleasure in the death of him, that dies t. He encourages, he BESEECH. threatens, he promises, he remonstrates, he laments, he wooes his wretched creatures, as if his own unchanging bappiness depended on theirs. He leaves the door of mercy open; he gives them space to repent, he does not take them by surprize. Return - O yet return to the Father of spirits, my

P Heb. xiii. 22. 9 1 Tim. iv. 8. r John vi. 37. * Exod. xxxiv. 6. Ezek. xxxiii. 11.

PITY.

poor deluded wanderers. Whom have ye forsaken? What have you been in pursuit of? Whose
condust have you put yourselves under? You
have forsaken the Fountain of your happiness.
You have pursued your own ruin. You have
given yourselves up to the guidance of the
Enemy of souls. But it is not, even now, too late
to retrieve all; all may yet be well, if you will
yet be wise.

Encou.

GRIEF.

Can you fout your ears, and steel your bearts against all, that is tender? Are you determined on your own ruin? Must I then lose my crown of rejoicing "? Must I be deprived of the joy of our mutual endless congratulations for our escape from the hideous wreck of fouls? Must I reap no fruit of my labour of love *? Shall the bleffed message " from Heaven prove your death, which was intended to be your life 2? If you will not liften to the still small voice , which now speaks to you from the mercy-feat, the time will quickly come, when your ears, if they were of rock, will be pierced by the thunder of that voice, which will terrify this great world from the throne of judgment. Think, O hardened offender, think, the time

ALARM.

COMPL.

[&]quot; 1 Theff. ii. 19. " 1 Theff. i. 3.

y The literal fignification of the Greek word evar leason. which our English word Gospel (i. e. Good book) expresses but weakly.

^{2 2} Cor. ii. 16.

^{2 1} Kings xix. 12.

time will quickly come, when, as fure as thou now hearest this awful warning, thou shalt bear (-it would be thy wisdom to think thou now bearest-) the found of that trumpet b, which will startle the filent dust, and break the slumbers, which were begun before the general flood. Think, that thou beholdest the whole species around thee, covering the face of the earth beyond the reach of fight c. Think of universal trepidation, and amazement a, TERROR. to which all the routed armies, the cities facked, the fleets dashed in pieces, the countries whelmed by inundation, and the nations swallowed by earthquakes, which make the terrors of biftory; are but the diversions of a stage-play. Behold the beavens involved in flame; the brightness of the Sun extinguished by the superior lustre of the throne; and the heavens and the earth ready to fly away from the terrible face of Him, who fitteth upon it . Imagine thyself called forth; thy life and character displayed before men and angels. Thy GUILT. conscience awakened f, and all thy offences full in the eye of thy remembrance. What will then be thy defence, when thy various un-cancelled guilt is charged upon thy soul? No frivolous shuffle will blind the avenging Judge. The very counsel now rejected by thee against thyself's, if thou hadst never had another invitation to repentance, will condemn

b 1 Cor. xv. 52. c Rev. xx. 12. d Rev. vi. 14, 15, 16. g Luke vii. 30. e Rev. xx. 11. f Ibid. 12.

condemn thee; the very warning given thee this day, will be thy undoing.

HORROR.

To attempt a description of the terrors hid under those dreadful words, "Depart from me ve " cursed! into everlasting fire, prepared for the "Devil and his angels ";" to reach, as it were, over the brink of the bottomless pit, to look down where ten thousand volcanos are roaring, and millions of miserable beings toffed alost in the siery robirlwind of the eruption; what employment would this be for buman imagination! But what buman imagination can conceive, how fearful a thing it is to fall into the bands of the living God 1? When we fee a raging burricane tear up the rooted oaks, and shake the antient bills, on which they grow; when we hear of the mountainous ocean's dashing with eafe, the strong-jointed ships in pieces, overflowing a continent, and sweeping whole towns before it; when we fee the black thunder-cloud pour down its cataract of fire; whose burst shivers the massy tower, or solid rock; or when we read of the subterraneous explosion's heaving up the ground, Shattering kingdoms, and swallowing nations alive to one destruction; do not such scenes exhibit to us a tremendous view of power? And whose power is it, that works these terrifying effects? The laws of nature are the living energy of the Lord of nature. And what art thou, wretched worm.

FEAR with WOND.

REMON.

h Mat. xxv. 41. i Heb. x. 31.

worm of earth, to refift fuch power? But what we fee at present, is but part of his ways k. What the FEAR. direct exertion of omnipotence against his hardened enemies will produce; what the condition of those will be, who stand in the full aim of its fury - where is the imagination to be found equal to the conception, or tongue to the description, of such terrors? Yet this may be the fituation of some, now known APPR. to us.—O fearful thought!—O horrible image!— Forbid it, O Father of mercy! If it be possible, let no creature of thine ever be the object of that wrath, against which the strength of thy whole creation united would stand but as the moth against the thunder-bolt !- Alas, it is not the appointment GRIEF. of Him, who would have all faved, that brings destruction on any one. On the contrary, it is his very grace that brings falvation 1. He has no pleasure in the death of him, who will die. It is. the rebellion of the Enemy, and the unconquerable obduracy of those, who take part with him, that hath given a being to the everlasting fire, which otherwise had never been kindled m.

HORRA EARN. DEPRE-CATION.

But let us withdraw our imagination from this Relief. scene, whose borror overcomes bumanity. Let us turn our view to joys, of which the supreme joy is, That every one of us, if our own egregious fault Jox. and folly binder not, may be partaker of them. Every one of us may, if he will, gain his portion in that state, which the word of truth holds forth to

k Job xxvi. 14. 1 Tit. ii. 11. the text. m Mat. xxv. 41.

DE-

RAPT.

the present weakness of human understanding under all the emblems of magnificence and delight. To walk in white robes "; to eat of the fruit of the tree of life o; to sit on thrones P, and to wear crowns q, to be clothed with the glory of the firmament of Heaven, and of the stars ; what do these images prefent to our understandings, but the promised favour of the One Supreme; the approbation of the general Judge; the total purification of our nature; and an affured effablishment in immortal bonour and felicity. This, and much more, than eye hath seen, or ear beard, or beart conceived , is laid up for those, who properly receive that faving grace of God, which hath appeared to all men; who fludy to live foberly, righteoully and godly, in this present world, as those, who look for the bleffed hope, and future glorious appearance of our Saviour Jesus Christ .

SER. REMON. Thus have I (my dear fellow-creatures, and fellow-christians; my flock, for whose inestimable souls I am to answer to the great Shepherd) thus have I, in much weakness, but in perfect integrity of heart, endeavoured to excite you, and myself, to a more strict attention, than I fear is commonly given, to the care of all cares, the business of all businesses. I have, for this purpose, given you, in

CON-CERN.

CHARG.

n Rev. iii. 4. vi. 11. vii. 9, 13, 14. Rev. ii. 7. xxii. 2, 14.

P Rev. iii. 21. Rev. ii. 10. iii. 11. 1 Pet. v. 4.

Jam. i. 12. 2 Tim. iv. 8. 1 Cor. ix. 25, Dan. xii. 3.

2 Cor. ii. 9. Tit. ii. 11, 12, 13.

an

an explanatory paraphrase on the text, an abridged view of your threefold duty. I have fairly warned you of your danger, if you neglett or violate, habitually, any part of it. I have put you in mind, that it is but too common to neglect the great salvation ", whilst with a reasonable diligence, and at no greater expence of hardship, or suffering, generally with less, than vice exposes men to, it might be made sure. I have appealed to your own feelings, whether virtue be not the best wisdom, if there were no future state. I have laid before you fome of the arguments for the reality of a world to come, with a view of the probabilities, from what we see in the present state, of what will be the immensely different consequences of virtue, and of vice, in the future. I have tried to rouse your sense of gratitude, and of shame. I have fet your suffering Saviour before your view. I have invited you in the name of your beavenly Father to return to him and to your own happiness. I have entreated you by your regard (-I hope you are not altogether without regard) for your weak, but faithful pastor, the servant of your souls. I have put you in mind of the future appearance of your Saviour, and Judge; and of the sentences of approbation, and condemnation, under one, or other of which, every buman individual will be comprehended, from which there is no appeal. If these considerations be GRIEF. not sufficient to stir up, in your minds, a fense of danger, B b 2

Rous. fenfe of GRAT. and SHAME. BE-SEECH.

Mon. ALARM.

PITY. with VENER.

danger, and of duty, I know not what more I can, at present, do for you, but to retire, from this place of public instruction, to my closet, and there to pour out my soul for you before the Father of spirits, that He, who has access to all hearts, may touch your hearts with such prevailing influence, that the great end of preaching may be gained with you, in spite of that fatal indifference, and obstinacy, which so often baffles all buman power and art.

TEN. DERN. VENER. I commit the falvation of your precious fouls to the great Overseer of souls. To Him, as to the Restorer of this ruined world, the Conqueror of Satan, the Abolisher of death, the Light of mankind, and the suture Judge of the quick and the dead, be ascribed, by every being in Heaven, and on earth, blessing and honour, and power, to the glory of God the Father Almighty, the God and Father of our Lord Jesus Christ, whose supreme and unequalled dominion is over all, from everlasting to everlasting. Amen.

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CONCLUSION.

I HOPE the judicious reader will think the labour, I have bestowed in collecting, and altering, where proper, the foregoing Lessons, not wholly lost. Though a greater number of passages might have been put together, (which likewise must have enhanced the bulk and price of the book) I hope it will be owned, that this collection affords such a competent variety, that whoever can express, or deliver, properly, all the matter contained in these Lessons, need be at no great loss in speaking any kind of matter, that can come in his way.

There are in the Lessons several humours, or passions, for expressing which there are no directions nominally given in the Essay: but in the Essay there are directions for expressing the principal humours, or passions, which commonly occur, and the others are generally referable to them. For example, there is not in the Essay such an article as Hypocrisy, which occurs in the Lessons, page 200: but there is Affectation of piety, in the Essay, page 22, which is the same thing under a different name, and so of others, which every reader's understanding will enable him to trace

out, with the help of the INDEX.

Masters of places of education, and private tutors, may easily enlarge the practice of their pupils, on the plan here given, to what extent they please; this part of education being, like all others, endless. The youth may be directed to translate from the antients, especially the orators, and then, the master correcting their translations, and marking the emphatical words with lines under them, and the various humours, or passions, on the margin, they may be instructed to commit the substance of them to memory, so as to be able, without having too often recourse to their papers, to speak them with ease and gracefulness, and with propriety as to tone of voice, looks, and gesture.

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